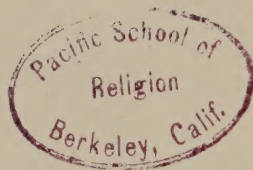


The Promulgation
of Universal Peace



**THE PROMULGATION OF
UNIVERSAL PEACE**

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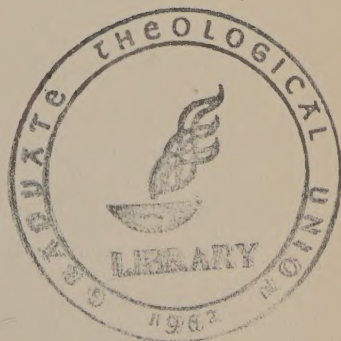
Discourses by
ABDUL BAHA ABBAS

During His Visit to
the United States
in 1912

Vol. II



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The Promulgation of
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**DISCOURSES BY
ABDUL B A H A**

The Promulgation of Universal Peace

Discourses of Abdul Baha delivered in Boston.

July 23, 1912, at Hotel Victoria, Boston, Mass.

Notes by Edna McKinney

THE BAHAIS must not engage in political movements which lead to sedition. They must interest themselves in movements which conduce to law and order. In Persia at the present time the Bahais have no part in the revolutionary upheavals which have terminated in lawlessness and rebellion. Nevertheless a Bahai may hold a political office and be interested in politics of the right type. Ministers, state officials and governor-generals in Persia are Bahais and there are many other Bahais holding governmental positions, but nowhere throughout the world should the followers of BAHÁ 'ULLAH be engaged in seditious movements. For example, if there should be an uprising here in America having for its purpose the establishment of a despotic government, the Bahais should not be connected with it.

The Bahai cause covers all economic and social questions under the heading and ruling of its laws. The essence of the Bahai spirit is that in order to establish a better social order and economic condition, there must be allegiance to the laws and principles of government. Under the laws which are to govern the world, the socialists may justly demand human rights but without resort to force and violence. The governments will enact these laws, establishing just legislation and economics in order that all humanity may enjoy full measure of welfare and privilege; but this will always be according to legal protection and procedure. Without legislative administration, rights and demands fail and the welfare of the commonwealth cannot be realized. Today the method of demand is the strike and resort to force which is manifestly wrong and destructive of human foundations. Rightful privilege and demand must be set forth in laws and regulations.

While thousands are considering these questions, we have more essential purposes. The fundamentals of the whole economic condition are divine in nature and are associated with the world of the heart and spirit. This is fully explained in the Bahai teaching, and without knowledge of its principles no improvement in the

economic state can be realized. The Bahais will bring about this improvement and betterment but not through sedition and appeal to physical force; not through warfare, but welfare. Hearts must be so cemented together, love must become so dominant that the rich shall most willingly extend assistance to the poor and take steps to establish these economic adjustments permanently. If it is accomplished in this way it will be most praiseworthy because then it will be for the sake of God and in the pathway of his service. For example, it will be as if the rich inhabitants of a city should say "It is neither just nor lawful that we should possess great wealth while there is abject poverty in this community," and then willingly give their wealth to the poor, retaining only as much as will enable them to live comfortably.

Strive therefore to create love in the hearts in order that they may become glowing and radiant. When that love is shining, it will permeate other hearts even as this electric light illumines its surroundings. When the love of God is established, everything else will be realized. This is the true foundation of all economics. Reflect upon it. Endeavor to become the cause of the attraction of souls rather than to enforce minds. Manifest true economics to the people. Show what love is, what kindness is, what true severance is and generosity. This is the important thing for you to do. Act in accordance with the teachings of BAHÁ 'ULLÁH. All his books will be translated. Now is the time for you to live in accordance with his words. Let your deeds be the real translation of their meaning. Economic questions will not attract hearts. The love of God alone will attract them. Economic questions are most interesting but the power which moves, controls and attracts the hearts of men is the love of God.

II

*July 24, 1912, at The Kensington, Exeter and Boylston Streets,
Boston, Mass. Theosophical Society.*

Notes by Edna McKinney

IN the world of existence there is nothing so important as spirit; nothing so essential as the spirit of man. The spirit of man is the most noble of phenomena. The spirit of man is the meeting between man and God. The spirit of man is the animus of human life and the collective center of all human virtues. The spirit of man is the cause of the illumination of this world. The world may

be likened to the body; man is the spirit of the body, because the light of the world is the human spirit. Man is the life of the world, and the life of man is the spirit. The happiness of the world depends upon man, and the happiness of man is dependent upon the spirit. The world may be likened to the lamp chimney whereas man is the light. Man himself may be likened to the lamp; his spirit is the light within the lamp. Therefore we will speak of this spirit.

The philosophers of the world are divided into two classes: materialists, who deny the spirit and its immortality, and the divine philosophers, the wise men of God, the true illuminati who believe in the spirit and its continuance hereafter. The ancient philosophers taught that man consists simply of the material elements which compose his cellular structure, and that when this composition is disintegrated the life of man becomes extinct. They reasoned that man is body only, and from this elemental composition the organs and their functions, the senses, powers and attributes which characterize man have proceeded, and that these disappear completely with the physical body. This is practically the statement of all the materialists.

The divine philosophers proclaim that the spirit of man is ever-living and eternal, and because of the objections of the materialists, these wise men of God have advanced rational proofs to support the validity of their statement. Inasmuch as the materialistic philosophers deny the books of God, scriptural demonstration is not evidence to them and materialistic proofs are necessary. Answering them, the men of divine knowledge have said that all existing phenomena may be resolved into grades or kingdoms, classified progressively as mineral, vegetable, animal and human, each of which possesses its degree of function and intelligence. When we consider the mineral, we find that it exists and is possessed of the power of affinity or combination. The vegetable possesses the qualities of the mineral plus the virtue augmentative or power of growth. It is therefore evident that the vegetable kingdom is superior to the mineral. The animal kingdom in turn possesses the qualities of the mineral and vegetable plus the five senses of perception whereof the kingdoms below it are minus. Likewise the power of memory inherent in the animal does not exist in the lower kingdoms.

Just as the animal is more noble than the vegetable and mineral so man is superior to the animal. The animal is bereft of ideality; that is to say, it is a captive of the world of nature and

not in touch with that which lies within and beyond nature; it is without spiritual susceptibilities, deprived of the attractions of consciousness, unconscious of the world of God and incapable of deviating from the law of nature. It is different with man. Man is possessed of the emanations of consciousness; he has perception, ideality and is capable of discovering the mysteries of the universe. All the industries, inventions and facilities surrounding our daily life were at one time hidden secrets of nature, but the reality of man penetrated them and made them subject to his purposes. According to nature's laws they should have remained latent and hidden, but man having transcended those laws, discovered these mysteries and brought them out of the plane of the invisible into the realm of the known and visible. How wonderful is the spirit of man! One of the mysteries of natural phenomena is electricity. Man has discovered this illimitable power and made it captive to his uses. How many of nature's secrets have been penetrated and revealed! Columbus while in Spain, discovered America. Man has accurately determined that the sun is stationary while the earth revolves about it. The animal cannot do this. Man perceives the mirage to be an illusion. This is beyond the power of the animal. The animal can only know through sense impressions and cannot grasp intellectual realities. The animal cannot conceive of the power of thought. This is an abstract intellectual matter and not limited to the senses. The animal is incapable of knowing that the earth is round. In brief, abstract intellectual phenomena are human powers. All creation below the kingdom of man is the captive of nature; it cannot deviate in the slightest degree from nature's laws. But man wrests the sword of dominion from nature's hand and uses it upon nature's head. For example, it is a natural exigency that man should be a dweller upon the earth, but the power of the human spirit transcends this limitation and he soars aloft in aeroplanes. This is contrary to the law and requirement of nature. He sails at high speed upon the ocean and dives beneath its surface in submarines. He imprisons the human voice in a phonograph and communicates in the twinkling of an eye from east to west. These are things we know to be contrary to the limitations of natural law. Man transcends nature, while the mineral, vegetable and animal are helplessly subject to it. This can only be done through the power of the spirit, because the spirit is the reality.

In the physical powers and senses however, man and the animal are partners. In fact the animal is often superior to man in sense

perception. For instance, the vision of some animals is exceedingly keen and the hearing of others most acute. Consider the instinct of a dog; how much greater than that of man. But although the animal shares with man all the physical virtues and senses, a spiritual power has been bestowed upon man of which the animal is devoid. This is a proof that there is something in man above and beyond the endowment of the animal; a faculty and virtue peculiar to the human kingdom and which is minus in the lower kingdoms of existence. This is the spirit of man. All these wonderful human accomplishments are due to the efficacy and penetrating power of the spirit of man. Bereft of this spirit, none of these accomplishments would have been possible. This is as evident as the sun at midday.

All the organisms of material creation are limited to an image or form. That is to say, each created material being is possessed of a form; it cannot possess two forms at the same time. For example, a body may be spherical, triangular or square but it is impossible for it to be two of these shapes simultaneously. It may be triangular but if it is to become square it must first rid itself of the triangular shape. It is absolutely impossible for it to be both at the same time. Therefore it is evident in the reality of material organisms that different forms cannot be simultaneously possessed. In the spiritual reality of man however, all geometrical figures can be simultaneously conceived; while in physical realities one image must be forsaken in order that another may be possible. This is the law of change and transformation, and change and transformation are precursors of mortality. Were it not for this change in form, phenomena would be immortal; but because the phenomenal existence is subject to transformation, it is mortal. The reality of man however is possessed of all virtues; it is not necessary for him to give up one image for another as mere physical bodies do. Therefore in that reality there is no change or transformation; it is immortal and everlasting. The body of man may be in America while his spirit is laboring and working in the far east, discovering, organizing and planning. While occupied in governing, making laws and erecting a building in Russia, his body is still here in America. What is this power which, notwithstanding it is embodied in America, is operating at the same time in the Orient, organizing, destroying, upbuilding? It is the spirit of man. This is irrefutable.

When you wish to reflect upon or consider a matter, you consult something within you. You say, shall I do it or shall I not

do it? Is it better to make this journey or abandon it? Whom do you consult? Who is within you deciding this question? Surely there is a distinct power, an intelligent ego. Were it not distinct from your ego you would not be consulting it. It is greater than the faculty of thought. It is your spirit which teaches you, which advises and decides upon matters. Who is it that interrogates? Who is it that answers? There is no doubt that it is the spirit and that there is no change or transformation in it, for it is not a composition of elements, and anything that is not composed of elements is eternal. Change and transformation are peculiarities of composition. There is no change and transformation in the spirit. In proof of this the body may become weakened in its members. It may be dismembered or one of its members may be incapacitated. The whole body may be paralyzed and yet the mind, the spirit, remains ever the same. The mind decides, the thought is perfect, and yet the hand is withered, the feet have become useless, the spinal column is paralyzed and there is no muscular movement at all, but the spirit is in the same status. Dismember a healthy man; the spirit is not dismembered. Amputate his feet; his spirit is there. He may become lame; the spirit is not affected. The spirit is ever the same; no change or transformation can you perceive, and because there is no change or transformation it is everlasting and permanent.

Consider man while in the state of sleep; it is evident that all his parts and members are at a standstill, are functionless. His eye does not see, his ear does not hear, his feet and hands are motionless, but nevertheless he does see in the world of dreams, he does hear, he speaks, he walks, he may even fly in an aeroplane. Therefore it becomes evident that though the body be dead, yet the spirit is alive and permanent. Nay, the perceptions may be keener when man's body is asleep, the flight may be higher, the hearing may be more acute; all the functions are there and yet the body is at a standstill. Hence it is proof that there is a spirit in the man and in this spirit there is no distinction as to whether the body be asleep or absolutely dead and dependent. The spirit is not incapacitated by these conditions; it is not bereft of its existence, it is not bereft of its perfections. The proofs are many, innumerable.

These are all rational proofs. Nobody can refute them. As we have shown there is a spirit and that this spirit is permanent and everlasting, we must strive to learn of it. May you become informed of its power, hasten to render it divine, to have it become sanctified and holy and make it the very light of the world illuminating the east and the west.

III

July 25, 1912, at Hotel Victoria, Boston, Mass.

Notes by Edna McKinney

I AM very happy to greet you here today. This is the second time the breeze of God has wafted over Boston. I am expecting results from this visit and hope that my coming may not be fruitless. The results I expect are these: That the individual soul shall be released from self and desire and freed from the bondage of satanic suggestions. May the mirrors of hearts be cleansed from dust in order that the Sun of Truth may be reflected therein.

Man possesses two kinds of susceptibilities; the natural emotions which are like dust upon the mirror, and spiritual susceptibilities which are merciful and heavenly characteristics.

There is a power which purifies the mirror from dust and transforms its reflection into intense brilliancy and radiance so that spiritual susceptibilities may chasten the hearts and heavenly bestowals sanctify them. What is the dust which obscures the mirror? It is attachment to the world, avarice, envy, love of luxury and comfort, haughtiness and self-desire; this is the dust which prevents reflection of the rays of the Sun of Reality in the mirror. The natural emotions are blameworthy and are like rust which deprives the heart of the bounties of God. But sincerity, justice, humility, severance, and love for the believers of God will purify the mirror and make it radiant with reflected rays from the Sun of Truth.

It is my hope that you may consider this matter; that you may search out your own imperfections and do not think of the imperfections of anybody else. Strive with all your power to be free from imperfections. Heedless souls are always seeking faults in others. What can the hypocrite know of others' faults when he is blind to his own? This is the meaning of the words in the "*Seven Valleys*." It is a guide for human conduct. As long as a man does not find his own faults he can never become perfect. Nothing is more fruitful for man than the knowledge of his own shortcomings. The Blessed Perfection says "I wonder at the man who does not find his own imperfections."

Discourses of Abdul Baha delivered in Dublin.

August 5, 1912, at Dublin Inn, Dublin, N. H.

Notes by Howard MacNutt

THE people of Christianity have clung to literal interpretation of the statement in the gospel that Christ came from heaven. The Jews likewise at the time of his manifestation held to outward and visible expectation of the fulfilment of the prophecies. They said "Messiah shall appear from heaven; this man came from Nazareth; we know his house; we know his parents and people; it is only hearsay that he descended from heaven; this cannot be proved."

The text of the gospel states that he came from heaven although physically born of the mother. The meaning is that the divine reality of Christ was from heaven but the body was born of Mary. Therefore he came according to the prophecies of the holy book and likewise according to natural law; his reality from heaven; his body earthly. As he came before, so must he come this time in the same way. But some arise with objections, saying "We must have literal proof of this through the senses."

The reality of Christ was always in heaven and will always be. This is the intention of the text of the gospel. For while His Holiness Jesus Christ walked upon the earth, he said "The Son of Man is in heaven." Therefore holding to literal interpretation and visible fulfilment of the text of the holy books is simply imitation of ancestral forms and beliefs; for when we perceive the reality of Christ these texts and statements become clear and perfectly reconcilable with each other. Unless we perceive the reality, we cannot understand the meanings of the holy books, for these meanings are symbolical and spiritual, such as, for instance, the raising of Lazarus which has spiritual interpretation. We must first establish the fact that the power of God is infinite, unlimited, and that it is within that power to accomplish anything.

Secondly, we must understand the interpretation of Christ's words concerning "the dead." A certain disciple came to His Holiness and asked permission to go and bury his father. His Holiness answered "Let the dead bury their dead." Therefore Christ designated as "dead" some who were still living; that is, let the living "dead," the spiritually "dead," bury your father. They were dead because they were not believers in Christ. Although

physically alive they were dead spiritually. This is the meaning of Christ's words "That which is born of flesh is flesh; that which is born of spirit is spirit." He meant that those who were simply born of the human body were dead spiritually, while those quickened by the breaths of the Holy Spirit were living and eternally alive. These are the interpretations of Christ himself. Reflect upon them and the meanings of the holy books will become clear as the sun at midday.

The holy books have their special terminologies which must be known and understood. Physicians have their own peculiar terms; architects, philosophers have their characteristic expressions; poets have their phrases, and scientists their nomenclature. In the scripture we read that Zion is dancing. It is evident that this has other than literal interpretation. The meaning is that the people of Zion shall rejoice. The Jews said Christ was not messiah but antichrist, because one of the signs of the messiah's coming was the dancing of Mount Zion, which had not yet come to pass. In reality, when His Holiness appeared, not only Mount Zion but all Palestine danced and rejoiced. Again in scriptures it is said "The trees shall clap their hands." This is symbolical. There are terms and expressions of usage in every language which cannot be taken literally. For instance, in oriental countries it is customary to say "When my friend entered the house the doors and walls began to sing and dance." In Persia they say "Get at the head," meaning engage in the matter according to its own terms and usages. All these have other and inner meanings.

You have asked concerning approval of Christian Science treatment and healing. Spirit has influence; prayer has spiritual effect. Therefore we pray "O God! heal this sick one!" Perchance God will answer. Does it matter who prays? God will answer the prayer of every servant if that prayer is urgent. His mercy is vast, illimitable. He answers the prayers of all his servants. He answers the prayer of this plant. The plant prays potentially "O God! send me rain!" God answers the prayer and the plant grows. God will answer any one. He answers prayers potentially. Before we were born into this world did we not pray "O God! give me a mother; give me two fountains of bright milk; purify the air for my breathing; grant me rest and comfort; prepare food for my sustenance and living?" Did we not pray potentially for these needed blessings before we were created? When we came into this world did we not find our prayers answered? Did we not find mother, father, food, light, home and every other necessity and blessing, although we did not actually ask for them? There-

fore it is natural that God will give to us when we ask him. His mercy is all-encircling.

But we ask for things which the divine wisdom does not desire for us and there is no answer to our prayer. His wisdom does not sanction what we wish. We pray "O God! make me wealthy!" If this prayer were universally answered human affairs would be at a standstill. There would be none left to work in the streets, none to till the soil, none to build, none to run the trains. Therefore it is evident that it would not be well for us if all prayers were answered. The affairs of the world would be interfered with, energies crippled and progress hindered. But whatever we ask for, which is in accord with divine wisdom, God will answer. Assuredly!

For instance, a very feeble patient may ask the doctor to give him food which would be positively dangerous to his life and condition. He may beg for roast meat. The doctor is kind and wise. He knows it would be dangerous to his patient so he refuses to allow it. The doctor is merciful; the patient ignorant. Through the doctor's kindness the patient recovers; his life is saved. Yet the patient may cry out that the doctor is unkind, not good, because he refuses to answer his pleading.

God is merciful. In his mercy he answers the prayers of all his servants when according to his supreme wisdom it is necessary.

II

August 6, 1912, at Dublin, N. H. Home of Mr. and Mrs. Arthur J. Parsons.

Notes by Howard MacNutt

TODAY we are enjoying temperate weather. As there are many strangers present we will answer questions.

Question: "Are not all Christians Bahais? Is there any difference?"

Answer: When Christians act according to the teachings of Christ they are called Bahais. For the foundations of Christianity and the religion of BAHÁ 'ULLAH are one. The foundations of all the divine prophets and holy books are one. The difference among them is one of terminology only. Each springtime is identical with the former springtime. The distinction between them is only one of the calendar—1911, 1912 and so on. The difference between a Christian and a Bahai therefore is this: there was a former springtime and there is a springtime now. No other difference exists because the foundations are the same. Whoever acts completely in accordance with the teachings of Christ is a Bahai. The

purpose is the essential meaning of "Christian," not the mere word. The purpose is the sun itself and not the dawning-points. For though the sun is one sun, its dawning-points are many. We must not adore the dawning-points but worship the sun. We must adore the reality of religion and not blindly cling to the appellation "Christianity." The Sun of Reality must be worshipped and followed. We must seek the fragrance of the rose from whatever bush it is blooming, whether oriental or western. Be seekers of light, no matter from which lantern it shines forth. Be not lovers of the lantern. At one time the light has shone from a lantern in the east, now in the west. If it comes from north, south, from whatever direction it proceeds, follow the light. Let me illustrate further. A certain person bestowed a coin upon five beggars. They resolved to spend it for food. The Englishman said "Buy grapes." The Turk wanted "uzum," the Arab "aneb," the Greek "stafelea," the Persian "angur." Not understanding each other's language, they quarreled and fought. A stranger came along. He was familiar with all five languages. He said "Give me the coin; I will buy what you wish." When he brought them grapes they were all satisfied. They wanted the same thing but differed in the term only. Briefly, when the reality dawns in the midst of the religions, all will be unified and reconciled.

Question: "Does Abdul-Baha find Christianity is not lived up to and carried out in America?"

Answer: My meaning is that it should be completely carried out and lived up to. Man needs eyes, ears, arms, a head, feet and various other members. When he possesses all and all work together there is symmetry and perfection in him. So Christ said "Be ye perfect, even as your heavenly father is perfect," meaning that perfection is the requirement of Christianity. Be the image and likeness of God. This is not easy. It necessitates the focalization of all heavenly virtues. It requires that we become recipients of all the perfections of God. Then we become his image and likeness. For in the bible it is stated "Let us create man in our own image and likeness." The attainment of this is most difficult.

When Christ appeared with those marvelous breaths of the Holy Spirit, the children of Israel said "We are quite independent of him; we can do without him and follow Moses; we have a book and in it are found the teachings of God; what need therefore have we of this man?" Christ said to them "The book sufficeth you not." It is possible for a man to hold to a book of medicine and say "I have no need of a doctor; I will act according to the book; in it every disease is named, all symptoms are explained,

the diagnosis of each ailment is completely written out and a prescription for each malady is furnished; therefore why do I need a doctor?" This is sheer ignorance. A physician is needed to prescribe. Through his skill, the principles of the book are correctly and effectively applied until the patient is restored to health. Christ was a heavenly physician. He brought spiritual health and healing into the world. BAHĀ'ULLĀH is likewise a divine physician. He has revealed prescriptions for removing disease from the body-politic and has remedied human conditions by spiritual power.

Therefore mere knowledge is not sufficient for complete human attainment. The teachings of the holy books need a heavenly power and divine potency to carry them out. A house is not builded by mere acquaintance with the plans. Money must be forthcoming, volition is necessary to construct it, a carpenter must be employed in its erection. It is not enough to say "The plan and purpose of this house is very good; I will live in it." There are no walls of protection, there is no roof of shelter in this mere statement; the house must be actually built before we can live in it.

Briefly, the teachings of the holy books need a divine potency to complete their accomplishment in human hearts. In Persia His Holiness BAHĀ'ULLĀH reared and taught souls, established a bond of affiliation among various peoples and united divergent religious beliefs to such an extent that twenty thousand devoted ones sacrificed themselves for the cause of God in the glorious unity of martyrdom. No differences whatever remained among these blessed souls; Christians, Jews, Mohammedans, Zoroastrians, all blended, unified and agreed through the potency of his heavenly power, not by mere words, not by merely saying "Unity is good and love is praiseworthy."

His Holiness BAHĀ'ULLĀH not only proclaimed this unity and love; he established it. As a heavenly physician he not only gave prescriptions for these ailments of discord and hatred but accomplished the actual healing. We may read in a medical book that a certain form of illness requires such and such a remedy. While this may be absolutely true, the remedy is useless unless there be volition and executive force to apply it. Every man in the king's army can give a command but when the king speaks it is carried out. This one, that one, may say "Go conquer a country," but when the king says "Go!" the army advances. Therefore it is evident that the confirmation of the Holy Spirit and impelling influence of a heavenly power is needed to accomplish the divine purpose in human hearts and conditions. His Holiness Jesus Christ, single, solitary and alone accomplished what all the kings of the

earth could not have carried out. If all the kingdoms and nations of the world had combined to effect it they would have failed.

It is therefore evident and proved that an effort must be put forward to complete the purpose and plan of the teachings of God in order that in this great day of days the world may be reformed, souls resuscitated, a new spirit of life found, hearts become illumined, mankind rescued from the bondage of nature, saved from the baseness of materialism and attain spirituality and radiance in attraction toward the divine kingdom. This is necessary; this is needful. Mere reading of the holy books and texts will not suffice.

Many years ago in Baghdad I saw a certain officer sitting upon the ground. Before him a large paper was placed into which he was sticking needles tipped with small red and white flags. First he would stick them into the paper, then thoughtfully pull them out and change their position. I watched him with curious interest for a long time, then asked "What are you doing?" He replied "I have in mind something which is historically related of Napoleon I during his war against Austria. One day, it is said, his secretary found him sitting upon the ground as I am now doing, sticking needles into a paper before him. His secretary inquired what it meant. Napoleon answered 'I am on the battlefield figuring out my next victory. You see, Italy and Austria are defeated and France is triumphant.' In the great campaign which followed, everything came out just as he said. His army carried his plans to a complete success. Now, I am doing the same as Napoleon, figuring out a great campaign of military conquest." I said "Where is your army? Napoleon had an army already equipped when he figured out his victory. You have no army. Your forces exist only on paper. You have no power to conquer countries. First get ready your army, then sit upon the ground with your needles." We need an army to attain victory in the spiritual world; mere plans are not sufficient; ideas and principles are helpless without a divine power to put them into effect.

Aside from all this, there is need of the stimulus of the joy of glad-tidings in human hearts. Certain spiritual attraction is requisite in order that hearts may willingly take the step forward in the divine cause. We must become attracted to God. The breaths of the Holy Spirit must take effect. Unless this is so, it is impossible for the teachings of God to accomplish in us. An ideal power is necessary. The people of America have remarkably quick perception, intelligence and understanding. Their thoughts are free and not fettered by the yoke of governmental tyranny. They should investigate the reality and not be occupied with ancestral

forms and imitations. Consider what Christ accomplished. He caused souls to attain a station where with complete willingness and joy they laid down their lives. What a power! Thousands of human souls in the utmost joy because of their spiritual susceptibilities, were so attracted to God that they were dispossessed of volition, deprived of will in his path. If they had been told simply that sacrifice in the path of God was good and praiseworthy, this would never have happened. They would not have acted. Christ attracted them, wrested the reins of control from them and they went forth in ecstasy to sacrifice themselves.

Kurratu l'Ayn was a Persian woman without fame and importance; unknown, like all other Persian women. When she saw His Holiness BAHÁ 'ULLAH she changed completely, visibly, and looked within another world. The reins of volition were taken out of her hands by heavenly attraction. She was so overcome that physical susceptibilities ceased. Her husband, her sons and her family arose in the greatest hostility against BAHÁ 'ULLAH. She became so attracted to the divine threshold that she forsook everything and went forth to the plain of Badasht, no fear in her heart, dauntless, intrepid, openly proclaiming the message of light which had come to her. The Persian government stood against her. They made every effort to quiet her, imprisoned her in the governor's house, but she continued to speak. Then she was taken and killed. To her very last breath she spoke with fervid eloquence and so became famous for her complete attraction in the path of God. If she had not seen BAHÁ 'ULLAH no such effect would have been produced. She had read and heard the teachings of scriptures all her life, but the action and enkindlement were missing. All women in Persia are enveloped in veils in public. So completely covered are they that even the hand is not visible. This rigid veiling is unspeakable. Kurratu l'Ayn tore off her veils and went forth fearlessly. She was like a lioness. Her action caused a great turmoil throughout the land of Persia. So excessive and compulsory is the requirement for veiling in the east that the people in the west have no idea of the excitement and indignation produced by the appearance of an unveiled woman. Kurratu l'Ayn lost all thought of herself and was unconscious of fear in her attraction to God.

Question: "Do the Bahai women go without veils in the east?"

Answer: "It is not possible for them to do so universally yet, but the conditions are not nearly so restrictive as they were. The Bahai men and women meet together. This is the beginning of woman's emancipation from the thralldom of centuries. Kurratu l'Ayn was really the liberator of all Persian women.

Discourses of Abdul Baha delivered in Green Acre.

August 16, 1912, at Green Acre, Eliot, Maine.

Notes by Edna McKinney

EVERY subject presented to a thoughtful audience must be supported by rational proofs and logical arguments. Proofs are of four kinds: first, through sense-perception; second, through the reasoning faculty; third, from traditional or scriptural authority; fourth, through the medium of inspiration. That is to say, there are four criterions or standards of judgment by which the human mind reaches its conclusions. We will first consider the criterion of the senses. This is a standard still held to by the materialistic philosophers of the world. They believe that whatever is perceptible to the senses is a verity, a certainty and without doubt existent. For example, they say "Here is a lamp which you see, and because it is perceptible to the sense of sight you cannot doubt its existence. There is a tree; your sense of vision assures you of its reality which is beyond question. This is a man; you see that he is a man; therefore he exists." In a word, everything confirmed by the senses is assumed to be as undoubted and unquestioned as the product of five multiplied by five; it cannot be twenty-six nor less than twenty-five. Consequently the materialistic philosophers consider the criterion of the senses to be first and foremost.

But in the estimation of the divine philosophers this proof and assurance is not reliable; nay, rather, they deem the standard of the senses to be false because it is imperfect. Sight, for instance, is one of the most important of the senses, yet it is subject to many aberrations and inaccuracies. The eye sees the mirage as a body of water, regards images in the mirror as realities when they are but reflections. A man sailing upon the river imagines that objects upon the shore are moving whereas he is in motion and they are stationary. To the eye the earth appears fixed while the sun and stars revolve about it. As a matter of fact the heavenly orbs are stationary and the earth turning upon its axis. The colossal suns, planets and constellations which shine in the heavens appear small, nay, infinitesimal to human vision whereas in reality they are vastly greater than the earth in dimension and volume. A whirling spark appears to the sight as a circle of fire. There are numberless instances of this kind which show the error and inaccuracy of the

senses. Therefore the divine philosophers have considered this standard of judgment to be defective and unreliable.

The second criterion is that of the intellect. The ancient philosophers in particular considered the intellect to be the most important agency of judgment. Among the wise men of Greece, Rome, Persia and Egypt the criterion of true proof was reason. They held that every matter submitted to the reasoning faculty could be proved true or false and must be accepted or rejected accordingly. But in the estimation of the people of insight this criterion is likewise defective and unreliable, for these same philosophers who held to reason or intellect as the standard of human judgment have differed widely among themselves upon every subject of investigation. The statements of the Greek philosophers are contradictory to the conclusions of the Persian sages. Even among the Greek philosophers themselves there is continual variance and lack of agreement upon any given subject. Great difference of thought also prevailed between the wise men of Greece and Rome. Therefore if the criterion of reason or intellect constituted a correct and infallible standard of judgment, those who tested and applied it should have arrived at the same conclusions. As they differ and are contradictory in conclusions it is an evidence that the method and standard of test must have been faulty and insufficient.

The third criterion or standard of proof is traditional or scriptural, namely, that every statement or conclusion should be supported by traditions recorded in certain religious books. When we come to consider even the holy books—the books of God—we are led to ask “Who understands these books? By what authority of explanation may these books be understood?” It must be the authority of human reason, and if reason or intellect finds itself incapable of explaining certain questions, or if the possessors of intellect contradict each other in the interpretation of traditions, how can such a criterion be relied upon for accurate conclusions?

The fourth standard is that of inspiration. In past centuries many philosophers have claimed illumination or revelation, prefacing their statements by the announcement that “this subject has been revealed through me” or “thus do I speak by inspiration.” Of this class were the philosophers of the Illuminati. Inspirations are the promptings or susceptibilities of the human heart. The promptings of the heart are sometimes satanic. How are we to differentiate them? How are we to tell whether a given statement is an inspiration and prompting of the heart through the merciful assistance or through the satanic agency?

Consequently it has become evident that the four criterions or

standards of judgment by which the human mind reaches its conclusions are faulty and inaccurate. All of them are liable to mistake and error in conclusions. But a statement presented to the mind accompanied by proofs which the senses can perceive to be correct, which the faculty of reason can accept, which is in accord with traditional authority and sanctioned by the promptings of the heart, can be adjudged and relied upon as perfectly correct, for it has been proved and tested by all the standards of judgment and found to be complete. When we apply but one test there are possibilities of mistake. This is self-evident and manifest.

We will now consider the subject of "Love" which has been suggested, submitting it to the four standards of judgment and thereby reaching our conclusions.

We declare that love is the cause of the existence of all phenomena and that the absence of love is the cause of disintegration or non-existence. Love is the conscious bestowal of God, the bond of affiliation in all phenomena. We will first consider the proof of this through sense-perception. As we look upon the universe we observe that all composite beings or existing phenomena are made up primarily of single elements bound together by a power of attraction. Through this power of attraction, cohesion has become manifest between atoms of these composing elements. The resultant being is a phenomenon of the lower contingent type. The power of cohesion expressed in the mineral kingdom is in reality love or affinity manifested in a low degree according to the exigencies of the mineral world. We take a step higher into the vegetable kingdom where we find an increased power of attraction has become manifest among the composing elements which form phenomena. Through this degree of attraction a cellular admixture is produced among these elements which make up the body of a plant. Therefore in the degree of the vegetable kingdom there is love. We enter the animal kingdom and find the attractive power binding together single elements as in the mineral, plus the cellular admixture as in the vegetable, plus the phenomena of feelings or susceptibilities. We observe that the animals are susceptible to certain affiliation and fellowship, and that they exercise natural selection. This elemental attraction, this admixture and selective affinity is love manifest in the degree of the animal kingdom.

Finally we come to the kingdom of man. As this is the superior kingdom, the light of love is more resplendent. In man we find the power of attraction among the elements which compose his material body, plus the attraction which produces cellular admixture or power augmentative, plus the attraction which character-

izes the sensibilities of the animal kingdom, but still beyond and above all these lower powers we discover in the being of man the attraction of heart, the susceptibilities and affinities which bind men together, enabling them to live and associate in friendship and solidarity. It is therefore evident that in the world of humanity the greatest king and sovereign is love. If love were extinguished, the power of attraction dispelled, the affinity of human hearts destroyed, the phenomena of human life would disappear.

This is a proof perceptible to the senses, acceptable to reason, in accord with traditions and teachings of the holy books and verified by the promptings of human hearts themselves. It is a proof upon which we can absolutely rely and declare to be complete. But these are only degrees of love which exist in the natural or physical world. Their manifestation is ever according to the requirement of natural conditions and standards.

Real love is the love which exists between God and his servants, the love which binds together holy souls. This is the love of the spiritual world, not the love of physical bodies and organisms. For example, consider and observe how the bestowals of God successively descend upon mankind; how the divine effulgences ever shine upon the human world. There can be no doubt that these bestowals, these bounties, these effulgences emanate from love. Unless love be the divine motive, it would be impossible for the heart of man to attain or receive them. Unless love exists the divine blessing could not descend upon any object or thing. Unless there be love the recipient of divine effulgence could not radiate and reflect that effulgence upon other objects. If we are of those who perceive, we realize that the bounties of God manifest themselves continuously, even as the rays of the sun unceasingly emanate from the solar center. The phenomenal world through the resplendent effulgence of the sun is radiant and bright. In the same way the realm of hearts and spirits is illumined and resuscitated through the shining rays of the Sun of Reality and the bounties of the love of God. Thereby the world of existence, the kingdom of hearts and spirits is ever quickened into life. Were it not for the love of God, hearts would be inanimate, spirits would wither and the reality of man would be bereft of the everlasting bestowals.

Consider to what extent the love of God makes itself manifest. Among the signs of his love which appear in the world are the dawning-points of his manifestations. What an infinite degree of love is reflected by the divine manifestations toward mankind! For the sake of guiding the people they have willingly forfeited their lives to resuscitate human hearts. They have accepted the cross.

To enable human souls to attain the supreme degree of advancement, they have suffered during their limited years extreme ordeals and difficulties. If His Holiness Jesus Christ had not possessed love for the world of humanity, surely he would not have welcomed the cross. He was crucified for the love of mankind. Consider the infinite degree of that love. Without love for humanity John the Baptist would not have offered his life. It has been likewise with all the prophets and holy souls. If His Holiness the Bab had not manifested love for mankind, surely he would not have offered his breast for a thousand bullets. If His Holiness BAHÁ' ULLÁH had not been aflame with love for humanity he would not have willingly accepted forty years' imprisonment.

Observe how rarely human souls sacrifice their pleasure or comfort for others; how improbable that a man would offer his eye or suffer himself to be dismembered for the benefit of another. Yet all the divine manifestations suffered, offered their lives and blood, sacrificed their existence, comfort and all they possessed for the sake of mankind. Therefore consider how much they love. Were it not for their love for humanity, spiritual love would be mere nomenclature. Were it not for their illumination, human souls would not be radiant. How effective is their love! This is a sign of the love of God; a ray of the Sun of Reality.

Therefore we must give praise unto God, for it is the light of his bounty which has shone upon us through his love which is everlasting. His divine manifestations have offered their lives through love for us. Consider then what the love of God means. Were it not for the love of God all the spirits would be inanimate. The meaning of this is not physical death; nay, rather, it is that condition concerning which His Holiness Christ declared "Let the dead bury their dead, for that which is born of the flesh is flesh, and that which is born of the spirit is spirit." Were it not for the love of God the hearts would not be illumined. Were it not for the love of God the pathway of the kingdom would not be opened. Were it not for the love of God the holy books would not have been revealed. Were it not for the love of God the divine prophets would not have been sent to the world. The foundation of all these bestowals is the love of God. Therefore in the human world there is no greater power than the love of God. It is the love of God which has brought us together here tonight. It is the love of God which is affiliating the east and the west. It is the love of God which has resuscitated the world. Now we must offer thanks to God that such a great bestowal and effulgence has been revealed to us.

We come to another aspect of our subject—Are the workings and effects of love confined to this world or do they extend on and on to another existence? Will its influence affect our existence here only or will it extend to the life everlasting? When we look upon the human kingdom we readily observe that it is superior to all others. In the differentiation of life in the world of existence, there are four degrees or kingdoms,—the mineral, vegetable, animal, and human. The mineral kingdom is possessed of a certain virtue which we term cohesion. The vegetable kingdom possesses cohesive properties plus the power of growth or power augmentative. The animal kingdom is possessed of the virtues of the mineral and vegetable plus the powers of the senses. But the animal although gifted with sensibilities is utterly bereft of consciousness, absolutely out of touch with the world of consciousness and spirit. The animal possesses no powers by which it can make discoveries which lie beyond the realm of the senses. It has no power of intellectual origination. For example, an animal located in Europe is not capable of discovering the continent of America. It understands only phenomena which come within the range of its senses and instinct. It cannot abstractly reason out anything. The animal cannot conceive of the earth being spherical or revolving upon its axis. It cannot apprehend that the little stars in the heavens are tremendous worlds vastly greater than the earth. The animal cannot abstractly conceive of intellect. Of these powers it is bereft. Therefore these powers are peculiar to man and it is made evident that in the human kingdom there is a reality of which the animal is minus. What is that reality? It is the spirit of man. By it man is distinguished above all the other phenomenal kingdoms. Although he possesses all the virtues of the lower kingdoms he is further endowed with the spiritual faculty, the heavenly gift of consciousness.

All material phenomena are subject to nature. All material organisms are captives of nature. None of them can deviate in the slightest from the law of nature. This earth, these great mountains, the animals with their wonderful powers and instincts cannot go beyond natural limitations. All things are captives of nature except man. Man is the sovereign of nature; he breaks nature's laws. Though an animal fitted by nature to live upon the surface of the earth he flies in the air like a bird, sails upon the ocean and dives deep beneath its waves in submarines. Man is gifted with a power whereby he penetrates and discovers the laws of nature, brings them forth from the world of invisibility into the plane of visibility. Electricity was once a latent force of nature. Accord-

ing to nature's laws it should remain a hidden secret, but the spirit of man discovered it, brought it forth from its secret depository and made its phenomena visible. It is evident and manifest that man is capable of breaking nature's laws. How does he accomplish it? Through a spirit with which God has endowed him at creation. This is a proof that the spirit of man differentiates and distinguishes him above all the lower kingdoms. It is this spirit to which the verse in the Old Testament refers when it states that man has been created "after the image and likeness of God." The spirit of man alone penetrates the realities of God and partakes of the divine bounties.

This great power must evidently be differentiated from the physical body or temple in which it is manifested. Observe and understand how this human body changes; nevertheless the spirit of man remains ever in the same condition. For instance, the body sometimes grows weak, it becomes strong or stout, sometimes it grows smaller or may be dismembered but there is no effect upon the spirit. The eye may become blind, the foot may be amputated but no imperfection afflicts the spirit. This is proof that the spirit of man is distinct from his body. Defects in the body or its members do not imply defects in the spirit. This leads to the accurate conclusion that if the whole body should be subjected to a radical change the spirit will survive that change; that even if the body of man is destroyed and becomes non-existent, the spirit of man remains unaffected. For the spirit of man is everlasting. Sometimes the body sleeps, the eyes do not see, the ears do not hear, the members cease to act, every function is as inactive as death, nevertheless the spirit sees, hears, and soars on high. For it is possessed of these faculties which operate without the instrumentality of the body. In the world of thought it sees without eyes, hears without ears and travels without the motion of foot. Without physical force it exercises every function. This makes it evident that during sleep the spirit is alive though the body is as dead. In the world of dreams the body becomes absolutely passive but the spirit still functions actively, possessed of all susceptibilities. This leads to the conclusion that the life of the spirit is not conditional nor dependent upon the life of the body. At most it can be said that the body is a mere garment utilized by the spirit. If that garment be destroyed, the wearer is not affected but is in fact protected.

Furthermore, all phenomena are subject to changes from one condition to another, and the revolution caused by this transformation produces a form of non-existence. For instance, when a man is transformed from the human kingdom to the mineral, we say

that he is dead, for he has relinquished the physical form of man and assumed the condition of the mineral substances. This transformation or transmutation is called death. Therefore it follows that no phenomenal organism can be possessed of two forms at the same time. If an object or phenomenon presents a triangular shape it cannot simultaneously possess the shape of a square. If it be spherical it cannot at the same time be pentagonal or hexagonal. In order to assume any given figure or form it must relinquish its previous shape or dimension. Thus the triangular must be abandoned to assume the square; the square must change to become a pentagon. These transformations or changes from one condition to another are equivalent to death. But the reality of man, the human spirit is simultaneously possessed of all forms and figures without being bereft of any of them. It does not require transformation from one concept to another. Were it to be bereft of one or all figures we would then say it has been transferred to another, and this would be equivalent to death. But as the human spirit possesses all the figures simultaneously it has no transformation or death.

Again, according to natural philosophy it is an assured fact that single or simple elements are indestructible. As nature is indestructible, every simple element of nature is lasting and permanent. Death and annihilation affect only compounds and compositions. That is to say, compositions are destructible. When decomposition takes place death occurs. For example, certain single elements have combined to make this flower. When this combination is disintegrated, this composition decomposed, the flower dies as an organism of the vegetable kingdom. But the single elements of which this flower is composed do not suffer death, for all single elements are permanent, everlasting and not subject to destruction. They are indestructible because they are single and not compound. Thus they cannot disintegrate nor become separated in their component atoms but are single, simple and therefore everlasting.

If an elementary substance is possessed of immortality, how can the human spirit or reality which is wholly above combination and composition, be destroyed? Nay, rather, that spirit which is all in all is a unit and not a compound. Its destruction therefore is not possible. The spirit of man transcends the qualities and attributes of any natural element. It is greater in attributes than gold, silver or iron which are single elements and indestructible. As they are free from destruction and qualified with permanence, how much more so is the human spirit free and immortal. How will that

ever be destroyed? This is a subject of great importance. There are innumerable proofs in support of it. I hope we may continue it at another time.

Before we leave I desire to offer a prayer in behalf of Miss Farmer, for verily she has been the founder of this organization, the source of this loving fellowship and assemblage.

O thou kind God! encircle these servants with the glances of thy providence. Set aglow the hearts of this assemblage with the fire of thy love. Illumine these faces with the light of heaven. Enlighten these hearts with the light of the most great guidance.

O God! the clouds of superstitions have covered the horizons of the hearts. O Lord! dispel these clouds so that the lights of the Sun of Reality may shine. O Lord! illumine our eyes so that we may behold thy light. O Lord! attune our ears so that we may hear the call of the Supreme Concurrence. O Lord! render our tongues eloquent so that we may become engaged in thy commemoration. O Lord! sanctify and purify the hearts so that the effulgence of thy love may shine therein.

O thou kind Lord! bestow quick recovery through thy power and bounty upon the founder of this Association. O Lord! this woman has served thee, has turned her face toward thy kingdom and has established these conferences in order that reality might be investigated and the light of reality shine.

O Lord! be thou ever her support. O Lord! be thou ever her comforter. O Lord! bestow upon her quick healing. Verily thou art the clement! Verily thou art the merciful! Verily thou art the generous.

II

August 17, 1912, at Green Acre, Eliot, Maine.

Notes by Edna McKinney

THE physical beauty of this place is very wonderful. We hope that a spiritual charm may surround and halo it; then its beauty will be perfect. There is a spiritual atmosphere manifest here particularly at sunset.

In cities like New York the people are submerged in the sea of materialism. Their sensibilities are attuned to material forces; their perceptions purely physical. The animal energies predominate in their activities; all their thoughts are directed to material things; day and night they are devoted to the attractions of this world, without aspiration beyond the life that is vanishing and mortal.

In schools and temples of learning, knowledge of the sciences acquired is based upon material observations only; there is no realization of divinity in their methods and conclusions; all have reference to the world of matter. They are not interested in attaining knowledge of the mysteries of God or understanding the secrets of the heavenly kingdom; what they acquire is based altogether upon visible and tangible evidences. Beyond these evidences they are without susceptibilities; they have no idea of the world of inner significances and are utterly out of touch with God, considering this an indication of reasonable attitude and philosophical judgment whereof they are self-sufficient and proud.

As a matter of fact, this supposed excellence is possessed in its superlative degree by the animals. The animals are without knowledge of God; so to speak, they are deniers of divinity and understand nothing of the kingdom and its heavenly mysteries. As deniers of the kingdom they are utterly ignorant of spiritual things and uninformed of the supernatural world. Therefore if it be a perfection and virtue to be without knowledge of God and his kingdom, the animals have attained the highest degree of excellence and proficiency. Then the donkey is the greatest scientist and the cow an accomplished naturalist, for they have obtained what they know without schooling and years of laborious study in colleges, trusting implicitly to the evidence of the senses and relying solely upon intuitive virtues. The cow, for instance, is a lover of the visible and believer in the tangible, contented and happy when pasture is plenty, perfectly serene, a blissful exponent of the transcendental school of philosophy. Such is the status of the material philosophers who glory in sharing the condition of the cow, imaging themselves in a lofty station. Reflect upon their ignorance and blindness.

Nay, rather, the virtue of man is this: that he can investigate the ideals of the kingdom and attain knowledge which is denied the animal in its limitation. The station of man is this: that he has the power to attain those ideals and thereby differentiate and consciously distinguish himself an infinite degree above the kingdoms of existence below him.

The station of man is great, very great. God has created man after his own image and likeness. He has endowed him with a mighty power which is capable of discovering the mysteries of phenomena. Through its use man is able to arrive at ideal conclusions instead of being restricted to the mere plane of sense impressions. As he possesses sense endowment in common with the animals it is evident that he is distinguished above them by his

conscious power of penetrating abstract realities. He acquires divine wisdom; he searches out the mysteries of creation; he witnesses the radiance of omnipotence; he attains the second birth, that is to say, he is born out of the material world just as he is born of the mother; he attains to life everlasting; he draws nearer to God; his heart is replete with the love of God. This is the foundation of the world of humanity; this is the image and likeness of God; this is the reality of man; otherwise he is an animal. Verily God has created the animal in the image and likeness of man, for though man outwardly is human, yet in nature he possesses animal tendencies.

You must endeavor to understand the mysteries of God, attain the ideal knowledge and arrive at the station of vision, acquiring directly from the Sun of Reality and receiving a destined portion from the ancient bestowal of God.

III

August 17, 1912, at Green Acre, Eliot, Maine.

Notes by Edna McKinney

ALTHOUGH the body was weak and not fitted to undergo the vicissitudes of crossing the Atlantic, yet love assisted us and we came here. At certain times the spirit must assist the body. We cannot accomplish really great things through physical force alone; the spirit must fortify our bodily strength. For example, the body of man may be able to withstand the ordeal of imprisonment for ten or fifteen years under temperate conditions of climate and restful physical routine. During our imprisonment in Akka, means of comfort were lacking, troubles and persecutions of all kinds surrounded us, yet notwithstanding such distressful conditions we were able to endure these trials for forty years. The climate was very bad, necessities and conveniences of life were denied us, yet we endured this narrow prison forty years. What was the reason? The spirit was strengthening and resuscitating the body constantly. We lived through this long, difficult period in the utmost love and heavenly servitude. The spirit must assist the body under certain conditions which surround us, because the body of itself cannot endure the extreme strain of such hardships.

The human body is in reality very weak; there is no physical body more delicately constituted. One mosquito will distress it; the smallest quantity of poison will destroy it; if respiration ceases for a moment, it will die. What instrument could

be weaker and more delicate? A blade of grass severed from the root may live an hour whereas a human body deprived of its forces may die in one minute. But in the proportion that the human body is weak, the spirit of man is strong. It can control natural phenomena; it is a supernatural power which transcends all contingent beings. It has immortal life which nothing can destroy or pervert. If all the kingdoms of life arise against the immortal spirit of man and seek its destruction, this immortal spirit singly and alone can withstand their attacks in fearless firmness and resolution because it is indestructible and empowered with supreme natural virtues. For this reason we say that the spirit of man can penetrate and discover the realities of all things, can solve the secrets and mysteries of all created objects. While living upon the earth it discovers the stars and their satellites; it travels underground, finds the metals in their hidden depths and unlocks the secrets of geological ages. It can cross the abysses of inter-stellar space and discover the motion of inconceivably distant suns. How wonderful it is! It can attain to the kingdom of God. It can penetrate the mysteries of the divine kingdom and attain to life everlasting. It receives illumination from the light of God and reflects it to the whole universe. How wonderful it is! How powerful the spirit of man, while his body is so weak! If the susceptibilities of the spirit control him, there is no created being more heroic, more undaunted than man; but if physical forces dominate, you cannot find a more cowardly or fearful object because the body is so weak and incapable. Therefore it is divinely intended that the spiritual susceptibilities of man should gain precedence and overrule his physical forces. In this way he becomes fitted to dominate the human world by his nobility and stand forth fearless and free, endowed with the attributes of eternal life.

IV

August 17, 1912, at Green Acre, Eliot, Maine.

Notes by Edna McKinney

ARE you all well and happy? This is a delightful spot; the scenery is beautiful and an atmosphere of spirituality haloes everything. In the future, God willing, Green Acre shall become a great center, the cause of the unity of the world of humanity, the cause of uniting hearts and binding together the east and the west. This is my hope.

Tonight I wish to speak upon the oneness of the world of humanity. This is one of the important subjects of the present period. If the oneness of the human world were established, all the differences which separate mankind would be eradicated. Strife and warfare would cease and the world of humanity would find repose. Universal Peace would be promoted and the east and west would be conjoined in a strong bond. All men would be sheltered beneath one tabernacle. Nativities would become one; races and religions be unified. The people of the world would live together in harmony and their well-being would be assured.

From the beginning of human history down to the present time the various religions of the world have anathematized and accused each other of falsity. Each religion has considered the others bereft of the face of God, deprived of his mercy and in the direct line of divine wrath. Therefore they have shunned each other most rigidly, exercising mutual animosity and rancor. Consider the record of religious warfare, the battles between nations, the bloodshed and destruction in the name of religion. One of the greatest religious wars, the Crusades, extended over a period of two hundred years. In this succession of great campaigns the western crusaders were constantly invading the Orient bent upon recovering the Holy City from the hands of the Islamic people. Army after army raised in Europe poured its fanatical legions into the east. The kings of European nations personally led these Crusades, killing and shedding the blood of the orientals. During this period of two hundred years the east and west were in a state of violence and commotion. Sometimes the crusaders were successful, killing, pillaging and taking captive the Mohammedan people; sometimes the Mussulmen were victorious, inflicting bloodshed, death and ruin in turn upon the invaders. So it continued for two centuries, alternately fighting with fury and relaxing from weakness, until the European religionists withdrew from the east leaving ashes of desolation behind them and finding their own nations in a condition of turbulence and upheaval. Hundreds of thousands of human beings were killed and untold wealth wasted in this fruitless religious warfare. How many fathers mourned the loss of their sons! How many mothers and wives lamented the absence of their dear ones! Yet this was only one of the "holy" wars. Consider and reflect.

Religious wars have been many. Nine hundred thousand martyrs to the protestant cause was the record of conflict and difference between that sect of Christians and the catholics. Consult history and confirm this. How many languished in prisons! How mer-

ciless the treatment of captives! All in the name of religion! Consider and estimate the outcome of other wars between the people and sects of religious belief.

From the beginning of human history down to this time the world of humanity has not enjoyed a day of absolute rest and relaxation from conflict and strife. Most of the wars have been caused by religious prejudice, fanaticism and sectarian hatred. Religionists have anathematized religionists, each considering the other as deprived of the mercy of God, abiding in gross darkness and the children of satan. For example, the Christians and Mohammedans considered the Jews satanic and the enemies of God. Therefore they cursed and persecuted them. Great numbers of Jews were killed, their houses burned and pillaged, their children carried into captivity. The Jews in turn regarded the Christians as infidels and the Mohammedans as enemies and destroyers of the law of Moses. Therefore they call down vengeance upon them and curse them even to this day.

Consider what injuries, ordeals and calamities have been inflicted upon mankind since the beginning of history. Every city, country, nation and people has been subjected to the destruction and havoc of war. Each one of the divine religions considers itself as belonging to a goodly and blessed tree, the tree of the Merciful and all other religious systems as belonging to a tree of evil, the tree of satan. For this reason they heap execration and abuse upon each other. This is clearly apparent in books of historical record, and prevailed until the time of the appearance of His Holiness BAHÁ 'ULLÁH.

When the light of BAHÁ 'ULLÁH dawned from the east, he proclaimed the promise of the oneness of humanity. He addressed all mankind, saying "Ye are all the fruits of one tree. There are not two trees,—one a tree of divine mercy, the other the tree of satan." Again he said "Ye are all the fruits of one tree, the leaves of one branch." This was his announcement; this was his promise of the oneness of the world of humanity. Anathema and execration were utterly abrogated. He said "It is not becoming in man to curse another; it is not befitting that man should attribute darkness to another; it is not meet that one human being should consider another human being as bad; nay, rather, all mankind are the servants of one God; God is the father of all; there is not a single exception to that law. There are no people of satan; all belong to the Merciful. There is no darkness; all is light. All are the servants of God, and man must love humanity from his heart. He must verily behold humanity as submerged in the divine mercy."

BAHA 'ULLAH has made no exception to this rule. He said that among mankind there may be those who are ignorant; they must be trained. Some are sick; they must be treated. Some are immature; they must be helped to attain maturity. In other respects humanity is submerged in the ocean of divine mercy. God is the father of all. He educates, provides for and loves all, for they are his servants and his creation. Surely the creator loves his creatures. It would be impossible to find an artist who does not love his own production. Have you ever seen a man who did not love his own actions? Even though they be bad actions he loves them. How ignorant therefore the thought that God who created man, educated and nurtured him, surrounded him with all blessings, made the sun and all phenomenal existence for his benefit, bestowed upon him tenderness and kindness and then did not love him. This is palpable ignorance, for no matter to what religion a man belongs, even though he be an atheist or materialist, nevertheless God nurtures him, bestows his kindness and sheds upon him his light. How then can we believe God is wrathful and unloving? How can we even imagine this when as a matter of fact we are witnesses of the tenderness and mercy of God upon every hand? All about us we behold manifestations of the love of God. If therefore God be loving, what should we do? We have nothing else to do but to emulate him. Just as God loves all and is kind to all, so must we really love and be kind to everybody. We must consider none bad, none worthy of detestation, no one as an enemy. We must love all; nay we must consider every one as related to us, for all are the servants of one God. All are under the instructions of one educator. We must strive day and night that love and amity may increase, that this bond of unity may be strengthened, that joy and happiness may more and more prevail, that in unity and solidarity all mankind may gather beneath the shadow of God, that people may turn to God for their sustenance, finding in him the life that is everlasting. Thus may they be confirmed in the kingdom of God and live forever through his grace and bounty.

BAHA 'ULLAH has clearly said in his tablets that if you have an enemy consider him not as an enemy. Do not simply be long-suffering, nay, rather, love him. Your treatment of him should be that which is becoming to lovers. Do not even say that he is your enemy. Do not see any enemies. Though he be your murderer, see no enemy. Look upon him with the eye of friendship. Be mindful that you do not consider him as an enemy and simply tolerate him, for that is but stratagem and hypocrisy. To consider a man your enemy and love him is hypocrisy. This is not becoming of any soul.

You must behold him as a friend. You must treat him well. This is right.

We return to the subject: When we observe the phenomena of the universe, we realize that the axis around which life revolves is love, while the axis around which death and destruction revolve is animosity and hatred. Let us view the mineral kingdom. Here we see that if attraction did not exist between the atoms, the composite substance of matter would not be possible. Every existent phenomenon is composed of elements and cellular particles. This is scientifically true and correct. If attraction did not exist between the elements and among the cellular particles, the composition of that phenomenon would never have been possible. For instance, the stone is an existent phenomenon, a composition of elements. A bond of attraction has brought them together and through this cohesion of ingredients this petrous object has been formed. The stone is the lowest degree of phenomena but nevertheless within it a power of attraction is manifest without which the stone could not exist. This power of attraction in the mineral world is love, the only expression of love the stone can manifest.

Look now upon the next higher stage of life, the vegetable kingdom. Here we see that the plant is the result of cohesion among various elements, just as the mineral in its kingdom; but furthermore the plant has the power of absorption from the earth. This is a higher degree of attraction which differentiates the plant from the mineral. In the kingdom of the vegetable this is an expression of love, the highest capacity of expression the vegetable possesses. By this power of attraction or augmentation the plant grows day by day. Therefore in this kingdom also, love is the cause of life. If repulsion existed among the elements instead of attraction, the result would be disintegration, destruction and non-existence. Because cohesion exists among the elements and cellular attraction is manifest, the plant appears. When this attraction is dispelled and the ingredients separate, the plant ceases to exist.

Then we come to the animal world which is still higher in degree than the vegetable kingdom. In it the power of love makes itself still more manifest. The light of love is more resplendent in the animal kingdom because the power of attraction whereby elements cohere and cellular atoms commingle now reveals itself in certain emotions and sensibilities which produce instinctive fellowship and association. The animals are imbued with kindness and affinity which manifests itself among those of the same species.

Finally we reach the kingdom of man. Here we find that all the degrees of the mineral, vegetable and animal expressions of

love are present plus unmistakable attractions of consciousness. That is to say, man is the possessor of a degree of attraction which is conscious and spiritual. Here is an immeasurable advance. In the human kingdom spiritual susceptibilities come into view, love exercises its superlative degree and this is the cause of human life.

The proof is clear that in all degrees and kingdoms, unity and agreement, love and fellowship are the cause of life, whereas dissension, animosity and separation are ever conducive to death. Therefore we must strive with life and soul in order that day by day unity and agreement may be increased among mankind and that love and affinity may become more resplendently glorious and manifest. In the animal kingdom you will observe that domestic species live together in the utmost fellowship. See how sociable and friendly sheep gather together in a flock. Look at the doves and other domestic birds. There is no partisanship among them, no separation due to notions of patriotism. They live together in the utmost love and unity, flying, feeding, associating. Ferocious animals, beasts of prey such as the wolf, bear, tiger and hyena are never amicable and do not associate together. They attack one another. Whenever they meet they fight. Three wolves are never seen associating happily. If you see them together it is with some ferocious intent. They are like selfish brutal men who are inimical, cursing and killing each other. Better that man should resemble the domestic animals than the ferocious beasts of prey, for in the estimation of God love is acceptable whereas hatred and animosity are rejected. Why should we act contrary to the good-pleasure of God? Why should we be as ferocious animals, constantly shedding blood, pillaging and destroying? Because we belong to one race or family of humankind, why should we consider all others bad and inferior, deserving of death, pillage and invasion, people of darkness, worthy of hatred and detestation by God? Why does man show forth such attitude and actions toward his fellowman? We see that God is kind to all. Just as he loves us he loves all others; just as he provides for us he provides for the rest. He nurtures and trains all with equal solicitude.

God is great! God is kind! He does not behold human shortcomings; he does not regard human weaknesses. Man is a creature of his mercy, and to his mercy he summons all. Why then should we despise or detest his creatures because this one is a Jew, another a Buddhist or Zoroastrian and so on? This is ignorance; for the oneness of humanity as servants of God is an assured and certain fact.

BAHA 'ULLAH has proclaimed the promise of the oneness of humanity. Therefore we must exercise the utmost love toward each other. We must be loving to all the people of the world. We must not consider any people the people of satan, but know and recognize all as the servants of the one God. At most it is this; some do not know, they must be guided and trained. They must be taught to love their fellow-creatures and be encouraged in the acquisition of virtues. Some are ignorant, they must be informed. Some are as children, undeveloped; they must be helped to reach maturity. Some are ailing, their moral condition is unhealthy; they must be treated until their morals are purified. But the sick man is not to be hated because he is sick, the child must not be shunned because he is a child, the ignorant one is not to be despised because he lacks knowledge. They must all be treated, educated, trained and assisted in love. Everything must be done, in order that humanity may live under the shadow of God in the utmost security, enjoying happiness in its highest degree.

V

August 17, 1912, at Green Acre, Eliot, Maine.

Notes by Edna McKinney

THE worlds of God are in perfect harmony and correspondence one with another. Each world in this limitless universe is as it were a mirror reflecting the history and nature of all the rest. The physical universe is likewise in perfect correspondence with the spiritual or divine realm. The world of matter is an outer expression or fac-simile of the inner kingdom of spirit. The world of minds corresponds with the world of hearts.

If we look reflectively upon the material world we realize that all outer phenomena are dependent upon the sun. Without the sun the phenomenal world would be in a state of utter darkness and devoid of life. All earthly creation whether mineral, vegetable, animal or human is dependent upon the heat, light and splendor of the great central solar body for training and development. Were it not for the solar heat and sunlight no minerals would have been formed, no vegetable, animal and human organisms would or could have become existent. It is clearly evident therefore that the sun is the source of life to all earthly and outer phenomena.

In the inner world, the world of the kingdom, the Sun of Reality is the trainer and educator of minds, souls and spirits. Were it not for the effulgent rays of the Sun of Reality, they would be deprived of growth and development, nay, rather, they would be

non-existent. For just as the physical sun is the trainer of all outer and phenomenal forms of being through the radiation of its light and heat, so the radiation of the light and heat of the Sun of Reality gives growth, education and evolution to minds, souls and spirits toward the station of perfection.

His Holiness Christ was the Sun of Reality which shone from the heavenly horizon of Christianity, training, protecting, confirming minds, souls and spirits until they came into harmony with the divine kingdom and attained capacity for descent of the infinite bounties of God. Were it not for the appearance of his splendor they would have remained in the darkness of imperfection and remoteness from God. But because that Sun of Reality shone forth and flooded its light into the world of minds, souls and spirits, they became radiant. He conferred a new and eternal life upon them.

When the phenomenal sun appears from the vernal point of dawning in the zodiac, a wondrous and vibrant commotion is set up in the body of the earthly world. The withered trees are quickened with animation, the black soil becomes verdant with new growth, fresh and fragrant flowers bloom, the world of dust is refreshed, renewed life forces surge through the veins of every animate being and a new springtime carpets the meadows, plains, mountains and valleys with wondrous forms of life. That which was dead and desolate is revived and resuscitated; that which was withered, faded and stricken is transformed by the spirit of a new creation. In the same way the Sun of Reality when it illumines the horizon of the inner world, animates, vivifies and quickens with a divine and wonderful power. The trees of human minds clothe themselves in new and verdant robes, putting on leaves and blossoms and bearing spiritual fruits of the heavenly glad-tidings. Then fragrant flowers of inner significances appear from the soil of human souls and the whole being of man awakens to a new and divine activity. This is the growth and development of the inner world through the effulgent light of divine guidance and the heat of the fire of the love of God.

The physical sun has its rising and its setting. The earthly world has its day and its night. After each sunset there is a sunrise and the coming of a new dawn. The Sun of Reality likewise has its rising and setting. There is a day and a night in the world of spirituality. After each departure there is a return and the dawning-light of a new day.

Furthermore, the reality of divinity is characterized by certain names and attributes. Among these names is "Creator," "Resus-

citator," "Provider," the "All-Present," "Almighty," "Omniscient," and "Giver." These names and attributes of divinity are eternal and not accidental. This is a very subtle point which demands close attention. Their existence is proved and necessitated by the appearance of phenomena. For example, "Creator" presupposes creation, "Resuscitator" implies resuscitation, "Provider" necessitates provision; otherwise these would be empty and impossible names. "Merciful" evidences an object upon which mercy is bestowed. If mercy was not manifest, this attribute of God would not be realized. The name "Lord" proves the existence of subjects over whom sovereignty is exercised. The name "Omniscient" demands the objects of all-knowing. Unless these objects existed, omniscience would be meaningless and without function. The name "The Wise" necessitates objects for the exercise of wisdom, and unless wisdom comprehended them this name would be inconceivable. Therefore the divine names and attributes presuppose the existence of phenomena implied by those names and attributes. And vice versa the sovereignty of God is proved and established through their verity and being.

Reflect then carefully that the sovereignty of God is not accidental but everlasting and eternal, and that it necessitates the existence of phenomenal being. Kingship necessitates a kingdom, an army, a treasury, subjects, a court and ministers. How could there be a king without subjects, dominion and wealth? Otherwise anybody could claim to be a king. "Where is your army?" "I do not need one." "Where is your country?" "It is unnecessary. I am a king without a kingdom, without army, subjects or sovereignty." Is this possible?

Therefore divine sovereignty necessitates a creation over which its dominion is exercised. There must be evidences of sovereignty. If we try to conceive of a time when creation was non-existent, when there were no subjects or creatures under divine dominion and control, divinity itself would disappear; there would be a cessation of the bounty of God, just as the kingship and favor of an earthly monarch would disappear if his kingdom did not exist. The sovereignty of God is eternal. There has been no beginning; there will be no end. This is as evident as the sun at midday even to one endowed with limited reason.

When we consider the phenomenal sun we see that its heat and light are continuous. There is no cessation to the solar bounty. If the sun at any time was without light or heat it would not be the sun. How do we recognize the sun? Through its heat and effulgence. If it be deprived of its rays and heat it is no longer

a sun, it is merely a dark globe or sphere in the heavens. The bounties of the sun must be perpetual in order that it may be qualified as a solar center of energy, illumination and attraction.

Likewise the divine bounties of the Sun of Reality are perpetual. Its light is forever shining. Its love is forever radiating. Its bounty never ceases. It could not be said that the power and effulgence of God was ever subject to cessation. It could not be claimed that the divinity of the almighty one had come to an end. For the divinity of God is eternal. Therefore the divine bounties, whether phenomenal and accidental or spiritual and ideal, are perpetual. But the people of religion are of two kinds. Some worship the sun and some adore the dawning-points from which the sun rises. For instance, the Jews adore the Mosaic point of dawning, the Zoroastrians that of Zoroaster. The people of Abraham turned to the point of rising in Abraham. When the Sun of Reality transferred its illumination from the Abrahamic to the Mosaic point of dawning, the people of Abraham denied its appearance because they were turning toward the point and not to the Sun of Reality itself. When that Sun of Reality with its divine bestowal, its heavenly glow and effulgence transferred to the Messianic point of rising, the Jews denied its appearance in Jesus, for they were not worshippers of the Sun itself but adored its rising in Moses. Had they been worshippers of the Sun of Reality they would have turned to His Holiness Christ instead of denying him as Messiah.

What was the reason of this deprivation? It was simply because they were imitating fathers and ancestors in forms of belief instead of turning towards the Sun of divinity. For this reason they were deprived of the bounty which dawned in the Messianic day-spring. Holding tenaciously to the former dawning-point they still remain in this position of deprivation. Consider the people and nations of the earth today and observe this same tenacious allegiance to ancestral belief. He whose father was a Zoroastrian is a Zoroastrian. He whose father was a Buddhist remains a Buddhist. The son of a Mohammedan continues a Mohammedan, and so on throughout. Why is this? Because they are slaves and captives of mere imitation. They have not investigated the reality of religion and arrived at its fundamentals and conclusions. The Jew for instance has not proved the validity of Moses by investigating the reality. He is a Jew because his father was a Jew. He imitates the forms and belief of his fathers and ancestors. There is no thought or mention of the reality. And so it is with the other peoples of religion. This is the purpose of our statement

that they worship the dawning-point rather than the Sun of Reality itself.

If in the day of His Holiness Jesus Christ the Jews had forsaken imitation and investigated reality they would assuredly have believed in and accepted him, for the Messianic effulgence was far greater than the Mosaic. The Sun of Reality when it appeared from the dawning-point of Christ was as the midsummer sun in brilliancy and beauty.

Now therefore we must be admonished and realize that mere imitation of fathers and ancestors is fruitless. Nay, rather, we must exert ourselves to the utmost in investigating and turning toward the Sun of Reality, no matter from what day-spring or dawning-point it may appear. The phenomenal sun is one sun. If tomorrow it should rise in the west, it is the same sun. We cannot say "This is not the sun because it has appeared in the west." For east and west are but earthly and imaginary directions. In the station of the sun there is neither east nor west. It is ever shining from its place in the heavens. In the focal point of the solar circle there is no rising, no setting. Therefore sunrise and sunset have relation to earthly observation and not to the luminary itself. Nay, rather, night in the solar orb is inconceivable. In that center of effulgence, constant light and illumination prevail. Its risings and settings are therefore only apparent and not actual. They have relation to our earthly point of view. We could not consider it the sun if there was a cessation of its light, heat and splendor. To do so would be equivalent to calling a black stone a diamond. This would be meaningless. If a man is a miser and you call him generous it will produce no change in him.

The purport of this is that God is almighty but his greatness cannot be brought within the grasp of human limitation. We cannot limit God to a boundary. Man is limited but the world of divinity is unlimited. Prescribing limitation to God is human ignorance. God is the ancient, the almighty; his attributes are infinite. He is God because his light, his sovereignty, is infinite. If he can be limited to human ideas he is not God. Strange it is that notwithstanding these are self-evident truths man continues to build walls and fences of limitation about God, about divinity so glorious, illimitable, boundless. Consider the endless phenomena of his creation. They are infinite; the universe is infinite. Who shall declare its height, its depth and length? It is absolutely infinite. How could an almighty sovereignty, a divinity so wondrous be brought within the limitations of faulty human minds even as to terms and definition? Shall we then say that God has performed

a certain thing and he will never be able to perform it again? That the Sun of his effulgence once shone upon the world but now has set forever? That his mercy, his grace, his bounty once descended but now have ceased? Is this possible? No! We can never say nor believe with truth that his manifestation, the adored verity, the Sun of Reality shall cease to shine upon the world.

O God! thou who art kind. Verily certain souls have gathered in this meeting turning to thee with their hearts and spirits. They are seeking the bounty everlasting. They are in need of thy mercy infinite.

O Lord! remove the veils from their eyes and dispel the darkness of ignorance. Confer upon them the light of knowledge and wisdom. Illumine these contrite hearts with the radiance of the Sun of Reality. Make these eyes perceptive through witnessing the lights of thy sovereignty. Suffer these spirits to rejoice through the great glad-tidings and receive these souls into thy supreme kingdom.

O Lord! verily we are weak; make us mighty. We are poor; assist us from the treasury of thy munificence. We are dead; resuscitate us through the breath of the Holy Spirit. We lack patience in tests and in long-suffering; permit us to attain the lights of oneness.

O Lord! make this assemblage the cause of upraising the standard of the oneness of the world of humanity and confirm these souls so that they may become the promoters of international peace.

O Lord! verily the people are veiled and in a state of contention with each other, shedding the blood and destroying the possessions of each other. Throughout the world there is war and conflict. In every direction there is strife, bloodshed and ferocity.

O Lord! guide human souls in order that they may turn away from warfare and battle; that they may become loving and kind to each other; that they may enter into affiliation and serve the oneness and solidarity of humanity.

O Lord! the horizons of the world are darkened by this dissension. O God! illumine them and through the lights of thy love let the hearts become radiant. Through the blessing of thy bestowal resuscitate the spirits until every soul shall perceive and act in accordance with thy teachings. Thou art the almighty! Thou art the omniscient! Thou art the seer! O Lord be compassionate to all!

Discourses of Abdul Baha delivered in Boston.

*August 25th, 1912, at the New Thought Forum, Boston, Mass.
Metaphysical Club.*

Notes by Edna McKinney

O thou kind God! in the utmost state of humility and submission do we entreat and supplicate at thy threshold, seeking thy endless confirmations and illimitable assistance. O thou Lord! regenerate these souls and confer upon them a new life. Animate the spirits, inform the hearts, open the eyes and make the ears attentive. From thy ancient treasury confer a new being and animus and from thy pre-existent abode assist them to attain to new confirmations.

O God! verily the world is in need of reformation. Bestow upon it a new existence. Give it newness of thoughts and reveal unto it heavenly sciences. Breathe into it a fresh spirit and grant unto it a holier and higher purpose.

O God! verily thou hast made this century radiant and in it thou hast manifested thy merciful effulgence. Thou hast effaced the darkness of superstitions and permitted the light of assurance to shine. O God! grant that these servants may be acceptable at thy threshold. Reveal a new heaven and spread out a new earth for habitation. Let a new Jerusalem descend from on high. Bestow new thoughts, new life upon mankind. Endow souls with new perceptions and confer upon them new virtues. Verily thou art the almighty, the powerful! Thou art the giver, the generous!

It is easy to bring human bodies under control. A king can bring under his rule and authority the bodies of his subjects throughout a whole country. In former centuries kings and rulers have absolutely dominated millions of men and have been thereby enabled to carry out whatsoever they desire. If they willed to bestow happiness and peace they could do so, and if they determined to inflict suffering and discomfort they were equally capable. If they desired to send men to the field of battle none could oppose their authority, and if they decreed their kingdoms should enjoy the bliss and serenity of immunity from war, this condition prevailed. In a word, kings and rulers have been able to control millions of human beings and have exercised that dominion with the utmost despotism and tyranny.

The point is this, that to gain control over physical bodies is an extremely easy matter but to bring spirits within the bonds of serenity is a most arduous undertaking. This is not the work of everybody. It necessitates a divine and holy potency, the potency of inspiration, the power of the Holy Spirit. For example, His Holiness Christ was capable of leading spirits into that abode of serenity. He was capable of guiding hearts into that haven of rest. From the day of his manifestation to the present time he has been resuscitating hearts and quickening spirits. He has exercised that vivifying influence in the realm of hearts and spirits; therefore his resuscitating is everlasting.

In this century of the "latter times" BAHĀ'ULLĀH has appeared and so resuscitated spirits that they have manifested powers more than human. Thousands of his followers have given their lives and while under the sword, shedding their blood, they have proclaimed "Ya-Baha-ul-ABHĀ!" Such resuscitation is impossible except through a heavenly potency, a power supernatural, the divine power of the Holy Spirit. Through a natural and mere human power this is impossible. Therefore the question arises, "How is this resuscitation to be accomplished?"

There are certain means for its accomplishment by which mankind is regenerated and quickened with a new birth. This is the "second birth" mentioned in the heavenly books. Its accomplishment is through the baptism of the Holy Spirit. The resuscitation or rebirth of the spirit of man is through the science of the love of God. It is through the efficacy of the water of life. This life and quickening is the regeneration of the phenomenal world. After the coming of the spiritual springtime, the falling of the vernal showers, the shining of the Sun of Reality, the blowing of the breezes of perfection, all phenomena become imbued with the life of a new creation and are reformed in the process of a new genesis. Reflect upon the material springtime. When winter comes the trees are leafless, the fields and meadows withered, the flowers die away into dust-heaps; in prairie, mountain and garden no freshness lingers, no beauty is visible, no verdure can be seen. Everything is clad in the robe of death. Wherever you look around you will find the expression of death and decay. But when the spring comes, the showers descend, the sun floods the meadows and plains with light; you will observe creation clad in a new robe of expression. The showers have made the meadows green and verdant. The warm breezes have caused the trees to put on their garments of leaves. They have blossomed and soon will produce new, fresh and delightful fruits. Everything appears endowed with a newness of life;

a new animus and spirit is everywhere visible. The spring has resuscitated all phenomena and has adorned the earth with beauty as it willeth.

Even so is the springtime spiritual when it comes. When the holy, divine manifestations or prophets appear in the world, a cycle of radiance, an age of mercy dawns. Everything is renewed. Minds, hearts and all human forces are re-formed, perfections are quickened, sciences, discoveries and investigations are stimulated afresh and everything appertaining to the virtues of the human world is revitalized. Consider this present century of radiance and compare it with the past centuries. What a vast difference exists between them! How minds have developed! How perceptions have deepened! How discoveries have increased! What great projects have been accomplished! How many realities have become manifest! How many mysteries of creation have been probed and penetrated! What is the cause of this? It is through the efficacy of the spiritual springtime in which we are living. Day by day the world attains a new bounty. In this radiant century neither the old customs nor the old sciences, crafts, laws and regulations have remained. The old political principles are undergoing change and a new body-politic is in process of formation. Nevertheless some whose thoughts are congealed and whose souls are bereft of the light of the Sun of Reality seek to arrest this development in the world of the minds of men. Is this possible?

In the unmistakable and universal re-formation we are witnessing, when outer conditions of humanity are receiving such impetus, when human life is assuming a new aspect, when sciences are stimulated afresh, inventions and discoveries increasing, civic laws undergoing change and moralities evidencing uplift and betterment, is it possible that spiritual impulses and influences should not be renewed and reformed? Naturally new spiritual thoughts and inclinations must also become manifest. If spirituality be not renewed, what fruits come from mere physical re-formation? For instance, the body of man may improve, the quality of bone and sinew may advance, the hand may develop, other limbs and members may increase in excellence, but if the mind fails to develop, of what use is the rest? The important factor in human improvement is the mind. In the world of the mind there must needs be development and improvement. There must be re-formation in the kingdom of the human spirit, otherwise no result will be attained from betterment of the mere physical structure.

In this new year new fruits must be forthcoming, for that is the provision and intention of spiritual re-formation. The renewal

of the leaf is fruitless. From the re-formation of bark or branch no fruit will come forth. The renewal of verdure produces nothing. If there be no renewal of fruit from the tree, of what avail is the re-formation of bark, blossom, branch and trunk? For a fruitless tree is of no special value. Similarly, of what avail is the re-formation of physical conditions unless they are concomitant with spiritual re-formations? For the essential reality is the spirit, the foundation basis is the spirit, the life of man is due to the spirit, the happiness, the animus, the radiance, the glory of man—all are due to the spirit; and if in the spirit no re-formation takes place, there will be no result to human existence.

Therefore we must strive with life and heart that the material and physical world may be re-formed, human perception become keener, the merciful effulgence manifest and the radiance of reality shine. Then the star of love shall appear and the world of humanity become illumined. The purpose is that the world of existence is dependent for its progress upon re-formation; otherwise it will be as dead. Consider, if a new springtime failed to appear, what would be the effect upon this globe, the earth? Undoubtedly it would become desolate and life extinct. The earth has need of an annual coming of spring. It is necessary that a new bounty should be forthcoming. If it comes not, life would be effaced. In the same way the world of spirit needs new life, the world of mind necessitates new animus and development, the world of souls a new bounty, the world of morality a re-formation, the world of divine effulgence ever new bestowals. Were it not for this replenishment the life of the world would become effaced and extinguished. If this room is not ventilated and the air freshened respiration will cease after a length of time. If no rain falls all life organisms will perish. If new light does not come the darkness of death will envelop the earth. If a new springtime does not arrive life upon this globe will be obliterated.

Therefore thoughts must be lofty and ideals uplifted in order that the world of humanity may become assisted in new conditions of reform. When this re-formation affects every degree then will come the very "Day of the Lord" of which all the prophets have spoken. That is the Day wherein the whole world will be regenerated. Consider; are the laws of past ages applicable to present human conditions? Evidently they are not. For example, the laws of former centuries sanctioned despotic forms of government. Are the laws of despotic control fitted for present-day conditions? How could they be applied to solve the questions surrounding modern nations? Similarly, we ask, would the status of ancient thought,

the crudeness of arts and crafts, the insufficiency of scientific attainment serve us today? Would the agricultural methods of the ancients suffice in the twentieth century? Transportation in the former ages was restricted to conveyance by animals. How would it provide for human needs today? If modes of transportation had not been re-formed, the teeming millions now upon the earth would die of starvation. Without the railway and the fast-going steamship, the world of the present day would be as dead. How could great cities such as New York and London subsist if dependent upon ancient means of conveyance? It is also true of other things which have been re-formed in proportion to the needs of the present time. Had they not been re-formed, man could not find subsistence.

If these material tendencies are in such need of re-formation, how much greater the need in the world of the human spirit, the world of human thought, perception, virtues and bounties! Is it possible that that need has remained stationary while the world has been advancing in every other condition and direction? It is impossible.

Therefore we must invoke and supplicate God and strive with the utmost effort in order that the world of human existence in all its degrees may receive a mighty impulse, complete human happiness be attained and the resuscitation of all spirits and emanations be realized through the boundless favor of the mercy of God.

II

August 26, 1912, at Franklin Square House, Boston, Mass.

Notes by Edna McKinney

AMONG the teachings of BAHÁ 'ULLAH is the principle of equality of man and woman. His Holiness has said that both belong to humankind and that in the estimation of God they are equal, for each is the complement of the other in the divine creative plan. The only distinction between them in the sight of God is the purity and righteousness of their deeds and actions, for that one is preferred by God who is most nearly in the spiritual image and likeness of the creator. Throughout the kingdoms of living organisms there is sex differentiation in function, but no preference or distinction is made in favor of either male or female. In the animal kingdom individual sex exists but rights are equal and without distinction. Likewise in the plane or kingdom of the vegetable, sex appears, but equality of function and right is evident. Inasmuch as sex distinction and preference are not observed in these kingdoms of inferior intelligence, is it befitting the superior

station of man that he should make such differentiation and estimate when as a matter of fact there is no difference indicated in the law of creation?

In ancient times and mediaeval ages woman was completely subordinated to man. The cause of this estimate of her inferiority was her lack of education. A woman's life and intellect were limited to the household. Glimpses of this may be found even in the epistles of St. Paul. In later centuries the scope and opportunities of a woman's life broadened and increased. Her mind unfolded and developed, her perceptions awakened and deepened. The question concerning her was "Why should a woman be left mentally undeveloped?" Science is praiseworthy whether investigated by the intellect of man or woman. So, little by little, woman advanced, giving increasing evidence of equal capabilities with man whether in scientific research, political ability or any other sphere of human activity. The conclusion is evident that woman has been outdistanced through lack of education and intellectual facilities. If given the same educational opportunities or course of study, she would develop the same capacity and abilities.

There are some who declare that woman is not naturally endowed or imbued with the same capabilities as man; that she is intellectually inferior to man, weaker in will-power and lacking his courage. This theory is completely contradicted by history and facts of record. Certain women of superlative capacity and determination have appeared in the world, peers of man in intellect and equally courageous. Zenobia was the wife of the governor-general of Athens. Her husband died and like the Russian queen Catherine, she manifested the highest degree of capability in the administration of public affairs. The Roman government appointed her to succeed her husband. Afterward she conquered Syria, conducted a successful campaign in Egypt and established a memorable sovereignty. Rome sent an army against her under direction of distinguished commanders. When the two forces met in battle, Zenobia arrayed herself in gorgeous apparel, placed the crown of her kingdom upon her head and rode forth at the head of her army, defeating the Roman legions so completely that they were not able to reorganize. The emperor of Rome himself took command of the next army of one hundred thousand soldiers and marched into Syria. At that time Rome was in the zenith of greatness and the strongest military power in the world. Zenobia withdrew with her forces to Palmyra and fortified it to withstand a siege. After two years the Roman emperor cut off her supplies and she was forced to surrender.

The Romans returned in triumphal procession and pageant to their own country. They entered Rome in great pomp and splendor, led by African elephants. After the elephants there were lions, then tigers, bears and monkeys, and after the monkeys, Zenobia, bare-footed, walking, a chain of gold about her neck and a crown in her hand; dignified, majestic, queenly and courageous notwithstanding her downfall and defeat.

Among other noted women of history was Cleopatra queen of Egypt, who held her kingdom against the armies of Rome for a long time. Catherine wife of Peter the Great, displayed courage and military strategy of the very highest order during the war between Russia and Mohammed Pasha. When the cause of Russia seemed hopeless she took her jewels and went before the Turkish victor, presented them to him, and pleading the justice of her country's cause with such convincing skill and diplomacy that peace was declared.

Victoria queen of England was really superior to all the kings of Europe in ability, justness and equable administration. During her long and brilliant reign the British empire was immensely extended and enriched, due to her political sagacity, skill and foresight.

The history of religion likewise furnishes eloquent examples of woman's capability under conditions of great difficulty and necessity. The conquest of the Holy Land by the Israelites after forty years' wandering in the desert and wilderness of Judea was accomplished through the strategy and cunning of a woman.

After the martyrdom of His Holiness Christ, to whom be glory, the disciples were greatly disturbed and disheartened. Even Peter had denied Christ and tried to shun him. It was a woman, Mary Magdalene who confirmed the wavering disciples in their faith, saying "Was it the body of Christ or the reality of Christ that ye have seen crucified? Surely it was his body. His reality is everlasting and eternal; it hath neither beginning nor ending. Therefore why are ye perplexed and discouraged? Christ always spoke of his being crucified." Mary Magdalene was a mere villager, a peasant woman yet she became the means of consolation and confirmation to the disciples of Christ.

In the cause of BAHÁ 'ULLÁH there have been women who were superior to men in illumination, intellect, divine virtues and devotion to God. Among them was Kurratu l'Áyn. When she spoke she was listened to reverently by the most learned men. They were most respectful in her presence and none dared to contradict her. Among the Bahai women in Persia today there are Ruhala and

others who are gifted with knowledge, invincible steadfastness, courage, virtue and power of will. They are superior to men and well known throughout Persia.

Briefly; history furnishes evidence that during the past centuries there have been great women as well as great men, but in general, owing to lack of educational advantages women have been restricted and deprived of opportunity to become fully qualified and representative of humankind. When given the opportunity for acquiring education they have shown equal capacity with men. Some philosophers and writers have considered woman naturally and by creation inferior to man, claiming as a proof that the brain of man is larger and heavier than that of woman. This is frail and faulty evidence inasmuch as small brains are often found coupled with superior intellect and large brains possessed by those who are ignorant, even imbecile. The truth is that God has endowed all humankind with intelligence and perception and has confirmed all as his servants and children; therefore in the plan and estimate of God there is no distinction male or female. The soul that manifests pure deeds and spiritual graces is most precious in his sight and nearer to him in its attainments.

The realities of things have been revealed in this radiant century and that which is true must come to the surface. Among these realities is the principle of the equality of man and woman; equal rights and prerogatives in all things appertaining to humanity. His Holiness BAHÁ 'ULLÁH declared this reality over fifty years ago. But while this principle of equality is true, it is likewise true that woman must prove her capacity and aptitude, must show forth the evidences of equality. She must become proficient in the arts and sciences and prove by her accomplishments that her abilities and powers have merely been latent. Demonstrations of force such as are now taking place in England are neither becoming nor effective in the cause of womanhood and equality. Woman must especially devote her energies and abilities toward the industrial and agricultural sciences, seeking to assist mankind in that which is most needful. By this means she will demonstrate capability and insure recognition of equality in the social and economic equation. Undoubtedly God will confirm her in her efforts and endeavors, for in this century of radiance His Holiness BAHÁ 'ULLÁH has proclaimed the reality of the oneness of the world of humanity and announced that all nations, peoples and races are one. He has shown that although individuals may differ in development and capacity, they are essentially and intrinsically equal as human beings, just as the waves of the sea are innumerable and different

but the reality of the sea is one. The plurality of humanity may be likened to the waves but the reality of humankind is like the sea itself. All the waves are of the same water; all are waves of one ocean.

Therefore strive to show in the human world that women are most capable and efficient; that their hearts are more tender and susceptible than the hearts of men; that they are more philanthropic and responsive toward the needy and suffering; that they are inflexibly opposed to war and lovers of peace. Strive that the ideal of international peace may become realized through the efforts of womankind, for man is more inclined to war than woman, and a real evidence of woman's superiority will be her service and efficiency in the establishment of Universal Peace.

III

*August 27, 1912, at Boston, Mass.
Metaphysical Club.*

Notes by Edna McKinney

UPON the faces of those present I behold the expression of thoughtfulness and wisdom, therefore I shall discourse upon a subject involving one of the divine questions, a question of religious and metaphysical importance, namely the progressive and perpetual motion of elemental atoms throughout the various degrees of phenomena and the kingdoms of existence. It will be demonstrated and become evident that the origin and outcome of phenomena are identical and that there is an essential oneness in all existing things. This is a subtle principle appertaining to divine philosophy and requiring close analysis and attention.

The elemental atoms which constitute all phenomenal existence and being in this illimitable universe are in perpetual motion, undergoing continuous degrees of progression. For instance, let us conceive of an atom in the mineral kingdom progressing upward to the kingdom of the vegetable by entering into the composition and fibre of a tree or plant. From thence it is assimilated and transferred into the kingdom of the animal and finally by the law and process of composition becomes a part of the body of man. That is to say, it has traversed the intermediate degrees and stations of phenomenal existence, entering into the composition of various organisms in its journey. This motion or transference is progressive and perpetual, for after disintegration of the human body into which it has entered, it returns to the mineral kingdom

whence it came, and will continue to traverse the kingdoms of phenomena as before. This is an illustration designed to show that the constituent elemental atoms of phenomena undergo progressive transference and motion throughout the material kingdoms.

In its ceaseless progression and journeyings the atom becomes imbued with the virtues and powers of each degree or kingdom it traverses. In the degree of the mineral it possessed mineral affinities; in the kingdom of the vegetable it manifested the virtue augmentative or power of growth; in the animal organism it reflected the intelligence of that degree, and in the kingdom of man it was qualified with human attributes or virtues.

Furthermore, the forms and organisms of phenomenal being and existence in each of the kingdoms of the universe are myriad and numberless. The vegetable plane or kingdom for instance has its infinite variety of types and material structures of plant life, each distinct and different within itself, no two exactly alike in composition and detail, for there are no repetitions in nature, and the virtue augmentative cannot be confined to any given image or shape. Each leaf has its own particular identity, so to speak its own individuality as a leaf. Therefore each atom of the innumerable elemental atoms, during its ceaseless motion through the kingdoms of existence as a constituent of organic composition, not only becomes imbued with the powers and virtues of the kingdoms it traverses but also reflects the attributes and qualities of the forms and organisms of those kingdoms. As each of these forms has its individual and particular virtue, therefore each elemental atom of the universe has the opportunity of expressing an infinite variety of those individual virtues. No atom is bereft or deprived of this opportunity or right of expression. Nor can it be said of any given atom that it is denied equal opportunities with other atoms; nay, all are privileged to possess the virtues existent in these kingdoms and to reflect the attributes of their organisms. In the various transformations or passages from kingdom to kingdom, the virtues expressed by the atoms in each degree are peculiar to that degree. For example, in the world of the mineral, the atom does not express the vegetable form and organism, and when through the process of transmutation it assumes the virtues of the vegetable degree, it does not reflect the attributes of animal organisms, and so on.

It is evident then that each elemental atom of the universe is possessed of a capacity to express all the virtues of the universe. This is a subtle and abstract realization. Meditate upon it, for within it lies the true explanation of pantheism. From this point

of view and perception, pantheism is a truth, for every atom in the universe possesses or reflects all the virtues of life, the manifestation of which is effected through change and transformation. Therefore the origin and outcome of phenomena is verily the omnipresent God for the reality of all phenomenal existence is through him. There is neither reality nor the manifestation of reality without the instrumentality of God. Existence is realized and possible through the bounty of God, just as the ray or flame emanating from this lamp is realized through the bounty of the lamp from which it originates. Even so all phenomena are realized through the divine bounty, and the explanation of true pantheistic statement and principle is that the phenomena of the universe find realization through the one power animating and dominating all things; and all things are but manifestations of its energy and bounty. The virtue of being and existence is through no other agency. Therefore in the words of BAHÁ'ULLAH the first teaching is the oneness of the world of humanity.

When the man who is spiritually sagacious and possessed of insight views the world of humanity, he will observe that the lights of the divine bounty are flooding all mankind just as the lights of the sun shed their splendor upon all existing things. All phenomena of material existence are revealed through the ray emanating from the sun. Without light nothing would be visible. Similarly all phenomena in the inner world of reality receive the bounties of God from the source of divine bestowal. This human plane or kingdom is one creation and all souls are the signs and traces of the divine bounty. In this plane there are no exceptions; all have been recipients of their bestowals through the heavenly bounty. Can you find a soul bereft of the nearness of God? Can you find one whom God has deprived of its daily sustenance? This is impossible. God is kind and loving to all, and all are manifestations of the divine bounty. This is the oneness of the world of humanity.

But some souls are weak; we must endeavor to strengthen them. Some are ignorant, uninformed of the bounties of God; we must strive to make them knowing. Some are ailing; we must seek to restore them to health. Some are immature as children; they must be trained and assisted to attain maturity. We nurse the sick in tenderness and the kindly spirit of love; we do not despise them because they are ill. Therefore we must exercise extreme patience, sympathy and love toward all mankind, considering no soul as rejected. If we look upon a soul as rejected, we have disobeyed the teachings of God. God is loving to all. Shall we be unjust or unkind to anyone? Is this allowable in the sight of God? God

provides for all. Is it befitting for us to prevent the flow of his merciful provisions for mankind? God has created all in his image and likeness. Shall we manifest hatred for his creatures and servants? This would be contrary to the will of God and according to the will of satan, by which we mean the natural inclinations of the lower nature. This lower nature in man is symbolized as satan the evil ego within us, not an evil personality outside.

BAHA 'ULLAH teaches that the foundations of the divine religion are one reality which does not admit of multiplicity or division. Therefore the commandments and teachings of God are one. The religious differences and divisions which exist in the world are due to blind imitations of forms without knowledge or investigation of the fundamental divine reality which underlies all the religions. Inasmuch as these imitations of ancestral forms are various, dissensions have arisen among the people of religion. Therefore it is necessary to free mankind from this subjection to blind belief by pointing the way of guidance to the reality itself which is the only basis of unity.

BAHA 'ULLAH says that religion must be conducive to love and unity. If it proves to be the source of hatred and enmity its absence is preferable, for the will and law of God is love, and love is the bond between human hearts. Religion is the light of the world. If it is made the cause of darkness through human misunderstanding and ignorance it would be better to do without it.

Religion must conform to science and reason, otherwise it is superstition. God has created man in order that he may perceive the verity of existence and endowed him with mind or reason to discover truth. Therefore scientific knowledge and religious belief must be conformable to the analysis of this divine faculty in man.

Prejudices of all kinds, whether religious, racial, patriotic or political are destructive of divine foundations in man. All the warfare and bloodshed in human history have been the outcome of prejudice. This earth is one home and nativity. God has created mankind with equal endowment and right to live upon the earth. As a city is the home of all its inhabitants although each may have his individual place of residence therein, so the earth's surface is one wide native land or home for all races of humankind. Racial prejudice or separation into nations such as French, German, American and so on is unnatural and proceeds from human motive and ignorance. All are the children and servants of God. Why should we be separated by artificial and imaginary boundaries? In the animal kingdom the doves flock together in harmony and

agreement. They have no prejudices. We are human and superior in intelligence. Is it befitting that lower creatures should manifest virtues which lack expression in man?

BAHA 'ULLAH has proclaimed and promulgated the foundation of international peace. For thousands of years men and nations have gone forth to the battlefield to settle their differences. The cause of this has been ignorance and degeneracy. Praise be to God! in this radiant century minds have developed, perceptions have become keener, eyes are illumined and ears attentive. Therefore it will be impossible for war to continue. Consider human ignorance and inconsistency. A man who kills another man is punished by execution but a military genius who kills one hundred thousand of his fellow creatures is immortalized as a hero. One man steals a small sum of money and is imprisoned as a thief. Another pillages a whole country and is honored as a patriot and conqueror. A single falsehood brings reproach and censure but the wiles of politicians and diplomats excite the admiration and praise of a nation. Consider the ignorance and inconsistency of mankind. How darkened and savage are the instincts of humanity!

BAHA 'ULLAH has announced that no matter how far the world of humanity may advance in material civilization, it is nevertheless in need of spiritual virtues and the bounties of God. The spirit of man is not illumined and quickened through material sources. It is not resuscitated by investigating phenomena of the world of matter. The spirit of man is in need of the protection of the Holy Spirit. Just as he advances by progressive stages from the mere physical world of being into the intellectual realm, so must he develop upward in moral attributes and spiritual graces. In the process of this attainment he is ever in need of the bestowals of the Holy Spirit. Material development may be likened to the glass of a lamp whereas divine virtues and spiritual susceptibilities are the light within the glass. The lamp chimney is worthless without the light; likewise man in his material condition requires the radiance and vivification of the divine graces and merciful attributes. Without the presence of the Holy Spirit he is lifeless. Although physically and mentally alive he is spiritually dead. His Holiness Christ announced "That which is born of flesh is flesh and that which is born of spirit is spirit," meaning that man must be born again. As the babe is born into the light of this physical world so must the physical and intellectual man be born into the light of the world of divinity. In the matrix of the mother the unborn child was deprived and unconscious of the world of material existence but after its birth it beheld the wonders and beauties of a

new realm of life and being. In the world of the matrix it was utterly ignorant and unable to conceive of these new conditions but after its transformation it discovers the radiant sun, trees, flowers and an infinite range of blessings and bounties awaiting it. In the human plane and kingdom man is a captive of nature and ignorant of the divine world until born of the breaths of the Holy Spirit out of physical conditions of limitation and deprivation. Then he beholds the reality of the spiritual realm and kingdom, realizes the narrow restrictions of the mere human world of existence and becomes conscious of the unlimited and infinite glories of the world of God. Therefore no matter how man may advance upon the physical and intellectual plane he is ever in need of the boundless virtues of divinity, the protection of the Holy Spirit and the face of God.

IV

August 29, 1912, at 34 Hillside Avenue, Malden, Mass.

Home of Madame Morey.

Notes by Edna McKinney

IN the books of the prophets certain glad-tidings are recorded which are absolutely true and free from doubt. The east has ever been the dawning-point of the Sun of Reality. All the prophets of God have appeared there. The religions of God have been promulgated, the teachings of God have been spread and the law of God founded in the east. The Orient has always been the center of lights. The west has acquired illumination from the east but in some respects the reflection of the light has been greater in the Occident. This is especially true of Christianity. His Holiness Christ appeared in Palestine and his teachings were founded there. Although the doors of the kingdom were opened in that country and the bestowals of divinity were spread broadcast from its center, the people of the west have embraced and promulgated Christianity more fully than those in the east. The Sun of Reality shone forth from the horizon of the east but its heat and ray are most resplendent in the west where the radiant standard of His Holiness Christ has been upraised. I have great hopes that the lights of BAHÁ 'ULLÁH'S appearance may also find the fullest manifestation and reflection in these western regions; for the teachings of BAHÁ 'ULLÁH are especially applicable to the conditions of the people here. The western nations are endowed with the capability of understanding the rational and peerless words of BAHÁ 'ULLÁH

and realizing that the essence of the teachings of all the former prophets can be found in his utterance.

The teachings of His Holiness Christ have been promulgated by His Holiness BAHÁ 'ULLÁH who has also revealed new teachings applicable to present conditions in the world of humanity. He has trained the people of the east through the power and protection of the Holy Spirit, cemented the souls of humanity together and established the foundations of international unity.

Through the power of his words the hearts of the people of all religions have been attuned in harmony. For instance, among the Bahais in Persia there are Christians, Mohammedans, Zoroastrians, Jews and many others of varying denominations and beliefs who have been brought together in unity and love in the cause of BAHÁ 'ULLÁH. Although these people were formerly hostile and antagonistic, filled with hatred and bitterness toward each other, blood-thirsty and pillaging, considering that animosity and attack were the means of attaining the good-pleasure of God, they have now become loving and filled with the radiant zeal of fellowship and brotherhood, the purpose of them all being service to the world of humanity, promotion of international peace, the unification of the divine religions and deeds of universal philanthropy. By their words and actions they are proving the verity of His Holiness, BAHÁ 'ULLÁH.

Consider the animosity and hatred existing today between the various nations of the world. What disagreements and hostilities arise, what warfare and contention, how much bloodshed, what injustice and tyranny! Just now there is war in eastern Turkey, also war between Turkey and Italy. Nations are devoted to conquest and bloodshed, filled with the animus of religious hatred, seeking the good-pleasure of God by killing and destroying those whom they consider enemies in their blindness. How ignorant they are! That which is forbidden by God they consider acceptable to him. God is love; God seeketh fellowship, purity, sanctity and long-suffering; these are the attributes of divinity. Therefore these warring, raging nations have arisen against divinity, imagining they are serving God. What gross ignorance this is! What injustice, blindness and lack of realization! Briefly; we must strive with heart and soul in order that this darkness of the contingent world may be dispelled, that the lights of the kingdom shall shine upon all the horizons, the world of humanity become illumined, the image of God become apparent in human mirrors, the law of God be well established and that all regions of the world shall enjoy peace, comfort and composure beneath the equitable protection of

God. My admonition and exhortation to you is this: Be kind to all people, love humanity, consider all mankind as your relations and servants of the most high God. Strive day and night that animosity and contention may pass away from the hearts of men, that all religions shall become reconciled and the nations love each other, so that no racial, religious or political prejudice may remain and the world of humanity behold God as the beginning and end of all existence. God has created all and all return to God. Therefore love humanity with all your heart and soul. If you meet a poor man, assist him; if you see the sick, heal him; reassure the affrighted one, render the cowardly noble and courageous, educate the ignorant, associate with the stranger. Emulate God. Consider how kindly, how lovingly he deals with all and follow his example. You must treat people in accordance with the divine precepts; in other words, treat them as kindly as God treats them, for this is the greatest attainment possible for the world of humanity.

Furthermore, know ye that God has created in man the power of reason whereby man is enabled to investigate reality. God has not intended man to blindly imitate his fathers and ancestors. He has endowed him with mind or the faculty of reasoning by the exercise of which he is to investigate and discover the truth; and that which he finds real and true, he must accept. He must not be an imitator or blind follower of any soul. He must not rely implicitly upon the opinion of any man without investigation; nay, each soul must seek intelligently and independently, arriving at a real conclusion and bound only by that reality. The greatest cause of bereavement and disheartening in the world of humanity is ignorance based upon blind imitation. It is due to this that wars and battles prevail; from this 'cause hatred and animosity arise continually among mankind. Through failure to investigate reality the Jews rejected His Holiness Jesus Christ. They were expecting his coming; by day and night they mourned and lamented, saying "O God! hasten thou the day of the advent of Christ," expressing most intense longing for the Messiah but when His Holiness Christ appeared they denied and rejected him, treated him with arrogant contempt, sentenced him to death and finally crucified him. Why did this happen? Because they were blindly following imitations, believing that which had descended to them as a heritage from their fathers and ancestors; tenaciously holding to it and refusing to investigate the reality of Christ. Therefore they were deprived of the bounties of His Holiness whereas if they had forsaken imitations and investigated the reality of the Messiah they would have surely been guided to believing in him. Instead of this, they said

“We have heard from our fathers and have read in the old testament that His Holiness Christ must come from an unknown place; now we find that this one has come from Nazareth.” Steeped in the literal interpretation and imitating the beliefs of fathers and ancestors they failed to understand the fact that although the body of Jesus came from Nazareth, the reality of the Christ came from the unknown place of the divine kingdom. They also said that the sceptre of His Holiness Christ would be of iron, that is to say he should wield a sword. When His Holiness Christ appeared, he did possess a sword but it was the sword of his tongue with which he separated the false from the true; but the Jews were blind to the spiritual significance and symbolism of the prophetic words. They also expected that the Messiah would sit upon the throne of David whereas His Holiness the Christ had neither throne nor semblance of sovereignty; nay, rather, he was a poor man, apparently abject and vanquished; therefore how could he be the veritable Christ? This was one of their most insistent objections based upon ancestral interpretation and teaching. In reality His Holiness Christ was glorified with an eternal sovereignty and everlasting dominion, spiritual and not temporal. His throne and kingdom were established in human hearts where he reigns with power and authority without end. Notwithstanding the fulfillment of all the prophetic signs in His Holiness, the Jews denied him and entered the period of their deprivation because of their allegiance to imitations and ancestral forms.

Among other objections, they said “We are promised through the tongue of the prophets that His Holiness Christ at the time of his coming would proclaim the law of the torah whereas now we see this person abrogating the commands of the pentateuch, disturbing our blessed sabbath and abolishing the law of divorce. He has left nothing of the ancient law of Moses, therefore he is the enemy of Moses.” In reality His Holiness Christ proclaimed and completed the law of Moses. He was the very helper and assister of Moses. He spread the book of Moses throughout the world and established anew the fundamentals of the law revealed by him. He abolished certain unimportant laws and forms which were no longer compatible with the exigencies of the time, such as divorce and plurality of wives. The Jews did not comprehend this, and the cause of their ignorance was blind and tenacious adherence to imitations of ancient forms and teachings; therefore they finally sentenced His Holiness to death.

They likewise said “Through the tongues of the prophets it was announced that during the time of Christ’s appearance the

justice of God would prevail throughout the world, tyranny and oppression would be unknown, justice would even extend to the animal kingdom, ferocious beasts would associate in gentleness and peace, the wolf and the lamb would drink from the same spring, the lion and the deer meet in the same meadow, the eagle and quail dwell together in the same nest; but instead of this, we see that during the time of this supposed Christ the Romans have conquered Palestine and are ruling it with extreme tyranny, justice is nowhere apparent and signs of peace in the animal kingdom are conspicuously absent." These statements and attitudes of the Jews were inherited from their fathers; blind allegiance to literal expectations which did not come to pass during the time of Jesus Christ. The real purport of these prophetic statements was that various peoples symbolized by the wolf and lamb between whom love and fellowship were impossible would come together during Messiah's reign, drink from the same fountain of life in his teachings and become his devoted followers. This was realized when peoples of all religions, nationalities and dispositions became united in their beliefs and followed Christ in humility, associating in love and brotherhood under the shadow of his divine protection. The Jews, being blind to this and holding to their bigoted imitations, were insolent and arrogant toward His Holiness and crucified him. Had they investigated the reality of Christ they would have beheld his beauty and truth.

God has given man the eye of investigation by which he may see and recognize truth. He has endowed man with ears that he may hear the message of reality and conferred upon him the gift of reason by which he may discover things for himself. This is his endowment and equipment for the investigation of reality. Man is not intended to see through the eyes of another, hear through another's ears nor comprehend with another's brain. Each human creature has individual endowment, power and responsibility in the creative plan of God. Therefore depend upon your own reason and judgment and adhere to the outcome of your own investigation; otherwise you will be utterly submerged in the sea of ignorance and deprived of all the bounties of God. Turn to God, supplicate humbly at his threshold, seeking assistance and confirmation, that God may rend asunder the veils that obscure your vision. Then will your eyes be filled with illumination, face to face you will behold the reality of God and your heart become completely purified from the dross of ignorance, reflecting the glories and bounties of the kingdom.

Holy souls are like soil which has been plowed and tilled with much earnest labor; the thorns and thistles cast aside and all weeds uprooted. Such soil is most fruitful and the harvest from it will prove full and plenteous. In this same way man must free himself from the weeds of ignorance, thorns of superstitions and thistles of imitations, that he may discover reality in the harvests of true knowledge. Otherwise the discovery of reality is impossible, contention and divergence of religious belief will always remain and mankind, like ferocious wolves will rage and attack each other in hatred and antagonism. We supplicate God that he may destroy the veils which limit our vision and that these becloudings which darken the way of the manifestation of the shining lights may be dispelled in order that the effulgent Sun of Reality may shine forth. We implore and invoke God, seeking his assistance and confirmation. Man is a child of God; most noble, lofty and beloved by God his creator. Therefore he must ever strive that the divine bounties and virtues bestowed upon him may prevail and control him. Just now the soil of human hearts seems like black earth, but in the innermost substance of this dark soil there are thousands of fragrant flowers latent. We must endeavor to cultivate and awaken these potentialities, discover the secret treasure in this very mine and depository of God, bring forth these resplendent powers long hidden in human hearts. Then will the glories of both worlds be blended and increased and the quintessence of human existence be made manifest.

We must not be content with simply following a certain course because we find our fathers pursued that course. It is the duty of everyone to investigate reality, and investigation of reality by another will not do for us. If all in the world were rich and one man poor, of what use are these riches to that man? If all the world be virtuous and a man steeped in vice, what good results are forthcoming from him? If all the world be resplendent and a man blind, where are his benefits? If all the world be in plenty and a man hungry, what sustenance does he derive? Therefore every man must be an investigator for himself. Ideas and beliefs left by his fathers and ancestors as a heritage will not suffice, for adherence to these are but imitations and imitations have ever been a cause of disappointment and misguidance. Be investigators of reality, that you may attain the verity of truth and life.

You have asked why it was necessary for the soul that was from God to make this journey back to God? Would you like to understand the reality of this question just as I teach it or do you wish to hear it as the world teaches it; for if I should answer you accord-

ing to the latter way, this would be but imitation and would not make the subject clear.

The reality underlying this question is that the evil spirit, satan or whatever is interpreted as evil, refers to the lower nature in man. This baser nature is symbolized in various ways. In man there are two expressions, one is the expression of nature, the other the expression of the spiritual realm. The world of nature is defective. Look at it clearly, casting aside all superstition and imagination. If you should leave a man uneducated and barbarous in the wilds of Africa would there be any doubt about his remaining ignorant? God has never created an evil spirit; all such ideas and nomenclature are symbols expressing the mere human or earthly nature of man. It is an essential condition of the soil of earth that thorns, weeds and fruitless trees may grow from it. Relatively speaking, this is evil; it is simply the lower state and baser product of nature.

It is evident therefore that man is in need of divine education and inspiration; that the spirit and bounties of God are essential to his development. That is to say, the teachings of Christ and the prophets are necessary for his education and guidance. Why? Because they are the divine gardeners who till the earth of human hearts and minds. They educate man, uproot the weeds, burn the thorns and remodel the waste places into gardens and orchards where fruitful trees grow. The wisdom and purpose of their training is that man must pass from degree to degree of progressive unfoldment until perfection is attained. For instance, if a man should live his entire life in one city, he cannot gain a knowledge of the whole world. To become perfectly informed he must visit other cities, see the mountains and valleys, cross the rivers and traverse the plains. In order words, without progressive and universal education, perfection will not be attained.

Man must walk in many paths and be subjected to various processes in his evolution upward. Physically he is not born in full stature but passes through consecutive stages of foetus, infant, childhood, youth, maturity and old age. Suppose he had the power to remain young throughout his life. He then would not understand the meaning of old age and could not believe it existed. If he could not realize the condition of old age he would not know that he was young. He would not know the difference between young and old without experiencing the old. Unless you have passed through the state of infancy how would you know this was an infant beside you? If there was no wrong how would you recognize the right? If it were not for sin how would you appreciate virtue? If evil

deeds were unknown how could you commend good actions. If sickness did not exist how would you understand health? Evil is non-existent; it is the absence of good; sickness is the loss of health; poverty the lack of riches. When wealth disappears you are poor; you look within the treasure box but find nothing there. Without knowledge there is ignorance; therefore ignorance is simply the lack of knowledge. Death is the absence of life. Therefore on the one hand we have existence; on the other, non-existence, negation or absence of existence.

Briefly; the journey of the soul is necessary. The pathway of life is the road which leads to divine knowledge and attainment. Without training and guidance the soul could never progress beyond the conditions of its lower nature which is ignorant and defective.

Discourses of Abdul Baha delivered in Montreal.

September 1, 1912, at Church of the Messiah, Montreal, Canada.

From Stenographic Notes

GOD the Almighty has created all mankind from the dust of earth. He has fashioned them all from the same elements; they are descended from the same race and live upon the same globe. He has created them to dwell beneath the one heaven. As members of the human family, and his children, he has endowed them with equal susceptibilities. He maintains, protects and is kind to all. He has made no distinction in mercies and graces among his children. With impartial love and wisdom he has sent forth his prophets and divine teachings. His teachings are the means of establishing union and fellowship among mankind and awakening love and kindness in human hearts. He proclaims the oneness of the kingdom of humanity. He rebukes those things which create differences and destroy harmony; he commends and praises every means that will conduce to the solidarity of the human race. He encourages man in every step of advancement which leads to ultimate union. The prophets of God have been inspired with the message of love and unity. The books of God have been revealed for the upbuilding of fellowship and union. The prophets of God have been the servants of reality; their teachings constitute the science of reality. Reality is one; it does not admit plurality. We conclude therefore that the foundation of the religions of God is one foundation. Notwithstanding this, certain forms and imitations have been persistently adhered to which have nothing to do with the foundation of the teachings of the prophets of God. As these imitations are various and different, contention and strife prevail among the people of religious beliefs and the foundation of the religion of God has become obscured. Like beasts of prey, men are warring and killing each other, destroying cities and homes, devastating countries and kingdoms.

God has created his servants in order that they may love and associate with each other. He has revealed the glorious splendor of his sun of love in the world of humanity. The cause of the creation of the phenomenal world is love. All the prophets have promulgated the law of love. Man has opposed the will of God and acted in opposition to the plan of God. Therefore from the beginning of history to the present time the world of humanity has had no

lasting rest; warfare and strife have continuously prevailed and hearts have manifested hatred toward each other. The cause of bloodshed and battle, strife and hatred throughout the past has been either religious, racial, patriotic or political prejudice. Therefore the world of humanity has ever been in torment. These prejudices are more pronounced in the Orient where freedom is restricted. In the nineteenth century the nations of the east were restless and in a state of inner commotion. The darkness of imitations and forms had enveloped religious belief. The people of religions were in constant warfare, filled with enmity, hatred and bitterness. In the midst of these conditions BAHÁ 'ULLAH appeared. He proclaimed the oneness of the world of humanity and announced that all are the servants of God. He taught that all the religions are beneath the shadow and protection of the Almighty; that God is compassionate and loving to all; that the revelations of all the prophets of the past have been in perfect unity and agreement; that the heavenly books have confirmed each other; therefore why should contention and strife exist among the people?

As all mankind have been created by the one God, we are sheep under the care and protection of one shepherd. Therefore as his sheep we must associate in accord and agreement. If one single lamb becomes separated from the flock the thoughts and efforts of all the others must be to bring it back again. Consequently BAHÁ 'ULLAH proclaimed that inasmuch as God is the one heavenly shepherd and all mankind are the sheep of his fold, the religion or guidance of God must be the means of love and fellowship in the world. If religion proves to be the source of hatred, enmity and contention, if it becomes the cause of warfare and strife, and influences men to kill each other, its absence is preferable. For that which is productive of hatred amongst the people is rejected by God, and that which establishes fellowship is beloved and sanctioned by him. Religion and divine teachings are like unto a remedy. A remedy must produce the condition of health. If it occasions sickness it is wiser and better to have no remedy whatever. This is the significance of the statement that if religion becomes the cause of warfare and bloodshed irreligion and the absence of religion is preferable among mankind.

BAHÁ 'ULLAH has declared that religion must be in accord with science and reason. If it does not correspond with scientific principles and the processes of reason it is superstition. For God has endowed us with faculties by which we may comprehend the realities of things,—contemplate the reality itself. If religion is opposed to reason and science, faith is impossible; and when faith and

confidence in the divine religion are not manifest in the heart, there can be no spiritual attainment.

According to the teachings of BAHÁ'ULLAH, all religious, racial, patriotic and political prejudice must be abandoned; for these are the destroyers of the real foundation of humanity. He has announced that the religion of God is one, for all revelations of it are based upon reality. His Holiness Abraham summoned the people to the reality; His Holiness Moses proclaimed the reality; His Holiness Christ founded the reality. Likewise all the prophets were the servants and promulgators of the reality. Reality is one and indivisible. Therefore the prejudices and bigotries which exist today among the religions are not justifiable inasmuch as they are opposed to the reality. All prejudices are against the will and plan of God. Consider for instance racial distinction and enmity. All humanity are the children of God; they belong to the same family, to the same original race. There can be no multiplicity of races, since all are the descendants of Adam. This signifies that racial assumption and distinction is nothing but superstition. In the estimate of God there are no English, French, Germans, Turkish or Persians. All these in the presence of God are equal; they are of one race and creation; God did not make these divisions. These distinctions have had their origin in man himself. Therefore as they are against the plan and purpose of the reality they are false and imaginary. We are of one physical race even as we are of one physical plan of material body; each endowed with two eyes, two ears, one head, two feet. Among the animals racial prejudice does not exist. Consider the doves; there is no distinction as to whether it is an oriental or an occidental dove. The sheep are all of one race; there is no assumption of distinction between an eastern and a western sheep. When they meet they associate with perfect fellowship. If a dove from the west should go to the Orient it will associate with the eastern doves unhesitatingly. There will be no attitude of unwillingness as if saying 'you belong to the East, I am from the West.' Is it reasonable or allowable that a racial prejudice which is not observed by the animal kingdom should be entertained by man?

Consider the prejudice of patriotism. This is one globe, one land, one country. God did not divide it into national boundaries. He created all the continents without national divisions. Why should we make such division ourselves? These are but imaginary lines and boundaries. Europe is a continent; it is not naturally divided; man has drawn the lines and established the limits of kingdoms and empires. Man declares a river to be a boundary

line between two countries, calling this side French and the other side German whereas the river was created for both and is a natural artery for all. Is it not imagination and ignorance which impels man to violate the divine intention and make the very bounties of God the cause of war, bloodshed and destruction? Therefore all prejudices between man and man are falsehoods and violations of the will of God. God desires unity and love; he commands harmony and fellowship. Enmity is human disobedience; God himself is love.

BAHA 'ULLAH has announced that inasmuch as ignorance and lack of education are barriers of separation among mankind, all must receive training and instruction. Through this provision the lack of mutual understanding will be remedied and the unity of mankind furthered and advanced. Universal education is a universal law. It is therefore incumbent upon every father to teach and instruct his children according to his possibilities. If he is unable to educate them, the body-politic, the representative of the people must provide the means for their education.

In the Orient, women were degraded and considered subordinate to man. BAHA 'ULLAH proclaimed equality of the sexes; that both man and woman are servants of God before whom there is no distinction. Whosoever has a pure heart and renders good deeds is nearer to God and the object of his favor, whether man or woman. The sex distinction which exists in the human world is due to the lack of education for woman who has been denied equal opportunity for development and advancement. Equality of the sexes will be established in proportion to the increased opportunities afforded woman in this age; for man and woman are equally the recipients of powers and endowments from God the creator. God has not ordained distinction between them in his consummate purpose.

BAHA 'ULLAH has proclaimed the adoption of a universal language. A language shall be agreed upon by which unity will be established in the world. Each person will require training in two languages, his native tongue and the universal auxiliary form of speech. This will facilitate intercommunication and dispel the misunderstandings which the barriers of language have occasioned in the world. All people worship the same God and are alike his servants. When they are able to communicate freely, they will associate in friendship and concord, entertain the greatest love and fellowship for each other and in reality the Orient and Occident will embrace in unity and agreement.

The world is in greatest need of international peace. Until it is established, mankind will not attain composure and tranquillity. It is necessary that the nations and governments organize an international tribunal to which all their disputes and differences shall be referred. The decision of that tribunal shall be final. Individual controversy will be adjudged by a local tribunal. International questions will come before the universal tribunal and so the cause of warfare will be taken away.

Fifty years ago BAHĀ 'ULLĀH wrote epistles to the kings and rulers of the world, in which the teachings and principles revealed by him were embodied and set forth. These epistles were printed in India forty years ago and spread broadcast.

Briefly; by the promulgation of these principles, BAHĀ 'ULLĀH has caused the prejudices which afflicted the people of the Orient to disappear. The communities which have accepted his teachings are now living together in the greatest love and harmony. When you enter a meeting of these people you will find Christians, Jews, Mohammedans, Zoroastrians, Buddhists gathered together in perfect fellowship and agreement. In their discussions the greatest spirit of tolerance and friendship has supplanted the former hostility and hatred witnessed among them.

I have visited America and find everywhere the evidences of just and equitable government. Therefore I pray God that these western peoples may become the means of establishing international peace and spreading the oneness of the world of humanity. May you become the cause of unity and agreement among the nations. May a lamp be lighted here which will illumine the whole universe with the oneness of the world of humanity, with love between the hearts of the children of men, and the unity of all mankind. I hope that you may become assisted in this supreme accomplishment; that you may raise the flag of international peace and reconciliation upon this continent; that this government and people may be the means of spreading these lofty ideals, in order that the world of man may find rest, in order that the good-pleasure of the Most High God shall be attained and his favors encircle the Orient and Occident.

O thou compassionate, almighty one! This assemblage of souls have turned their faces unto thee in supplication. With the utmost humility and submission they look toward thy kingdom and beg thee for pardon and forgiveness. O God! endear this assembly to thyself. Sanctify these souls and cast upon them the rays of thy guidance. Illumine their hearts and gladden their spirits with thy glad-tidings. Receive all of them in thy holy kingdom, confer upon

them thy inexhaustible bounty, make them happy in this world and in the world to come. O God! we are weak; give us strength. We are poor; bestow upon us thy illimitable treasures. We are sick; grant unto us thy divine healing. We are impotent; give us thy heavenly power. O Lord! make us useful in this world; free us from the condition of self and desire. O Lord! make us brethren in thy love and cause us to be loving toward all thy children. Confirm us in service to the world of humanity, so that we may become the servants of thy servants, that we may love all thy creatures and become compassionate to all thy people. O Lord, thou art the almighty! Thou art the merciful! Thou art the forgiver! Thou art the omnipotent!

II

*September 1, 1912, at 716 Pine Avenue West, Montreal, Canada.
Home of Mr. and Mrs. William Sutherland Maxwell.*

From Stenographic Notes

I AM exceedingly happy to meet you. Praise be to God! I see before me souls who have unusual capability and the power of spiritual advancement. In reality, the people of this continent possess great capacity; they are the cause of my happiness and I ever pray that God may confirm and assist them to progress in all the degrees of existence. As they have advanced along material lines, may they develop in idealistic degrees, for material advancement is fruitless without spiritual progress and not productive of everlasting results. For example, no matter how much the physical body of man is trained and developed, there will be no real progression in the human station unless the mind correspondingly advances. No matter how much man may acquire material virtues, he will not be able to realize and express the highest possibilities of life without spiritual graces. God has created all earthly things under a law of progression in material degrees but he has created man and endowed him with powers of advancement toward spiritual and transcendental kingdoms. He has not created material phenomena after his own image and likeness but he has created man after that image and with potential power to attain that likeness. He has distinguished man above all other created things. All created things except man are captives of nature and the sense world but in man there has been created an ideal power by which he may perceive intellectual or spiritual realities. He has brought forth everything necessary for the life of this world but man is a creation intended for the reflection of virtues divine. Consider that the

highest type of creation below man is the animal, which is superior to all degrees of life except man. Manifestly the animal has been created for the life of this world. Its highest virtue is to express excellence in the material plane of existence. The animal is perfect when its body is healthy and its physical senses are whole. When it is characterized by the attributes of physical health, when its physical forces are in working order, when food and surrounding conditions minister to its needs, it has attained the ultimate perfection of its kingdom. But man does not depend upon these things for his virtues. No matter how perfect his health and physical powers, if that is all, he has not yet risen above the degree of a perfect animal. Beyond and above this, God has opened the doors of ideal virtues and attainments before the face of man. He has created in his being the mysteries of the divine kingdom. He has bestowed upon him the power of intellect so that through the attribute of reason when fortified by the Holy Spirit he may penetrate and discover ideal realities and become informed of the mysteries of the world of significances. As this power to penetrate the ideal knowledges is superhuman, supernatural, man becomes the collective center of spiritual as well as material forces, so that the divine spirit may manifest itself in his being, the effulgences of the kingdom shine within the sanctuary of his heart, the signs of the attributes and perfections of God reveal themselves in a newness of life, the glory everlasting and existence eternal be attained, the knowledge of God illumine, and the mysteries of the realm of might be unsealed.

Man is like unto this lamp; but the effulgences of the kingdom are like the rays of the lamp. Man is like unto the glass; but spiritual splendors are like unto the light within the glass. No matter how translucent the glass may be, as long as there is no light within, it remains dark. Likewise man, no matter how much he advances in material accomplishments, he will remain like the glass without light if he is deprived of the virtues spiritual. Material virtues are like unto a perfect body but this body is in need of the spirit. No matter how handsome and perfect the body may be, if it is deprived of the spirit and its animus, it is dead. But when that same body is affiliated with the spirit and expressing life, perfection and virtue become realized in it. Deprived of the Holy Spirit and its bounties, man is spiritually dead.

Children, for instance, no matter how good and pure, no matter how healthy their bodies, they are nevertheless considered imperfect because the power of intellect is not fully manifest in them. When the intellectual power fully displays its influences and they

attain to the age of maturity, they are considered as perfect. Likewise man, no matter how much he may advance in worldly affairs and make progress in material civilization, is imperfect unless he is quickened by the bounties of the Holy Spirit; for it is evident that until he receives that divine impetus he is ignorant and deprived. For this reason His Holiness Jesus Christ has said "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." By this Christ meant that unless man is released from the material world, freed from the captivity of materialism and receiving a portion of the bounties of the spiritual world, he shall be deprived of the bestowals and favors of the kingdom of God, and the utmost we can say of him is that he is a perfect animal. No one can rightly call him a man. In another place he says "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." The meaning of this is that if man is a captive of nature he is like unto an animal because he is only a body physically born, that is he belongs to the world of matter and remains subject to the law and control of nature. But if he is baptized with the Holy Spirit, if he is freed from the bondage of nature, released from animalistic tendencies and advanced in the human realm, he is fitted to enter into the divine kingdom. The world of the kingdom is the realm of divine bestowals and the bounties of God. It is attainment of the highest virtues of humanity; it is nearness to God; it is capacity to receive the bounties of the ancient Lord. When man advances to this station he attains the second birth. Before his first or physical birth man was in the world of the matrix. He had no knowledge of this world, his eyes could not see; his ears could not hear. When he was born from the world of the matrix he beheld another world. The sun was shining with its splendors, the moon radiant in the heavens, the stars twinkling in the expansive firmament, the seas surging, trees verdant and green, all kinds of creatures enjoying life here, infinite bounties prepared for him. In the world of the matrix, none of these things existed. In that world he had no knowledge of this vast range of existence, nay, rather, he would have denied the reality of this world. But after his birth he began to open his eyes and behold the wonders of this illimitable universe. Similarly, as long as man is in the matrix of the human world, as long as he is the captive of nature he is out of touch and without knowledge of the universe of the kingdom. If he attains rebirth while in the world of nature he will become informed of the divine world. He will observe that another and a higher world exists. Wonderful bounties descend, eternal life awaits, everlasting glory surrounds him. All the signs

of reality and greatness are there. He will see the lights of God. All these experiences will be his when he is born out of the world of nature into the world divine. Therefore for the perfect man there are two kinds of birth. The first, physical birth, is from the matrix of the mother; the second or spiritual birth is from the world of nature. In both he is without knowledge of the new world of existence he is entering. Therefore rebirth means his release from the captivity of nature, freedom from attachment to this mortal and material life. This is the second or spiritual birth of which His Holiness Jesus Christ spoke in the gospels.

The majority of people are captives in the matrix of nature, submerged in the sea of materiality. We must pray that they may be reborn, that they may attain insight and spiritual hearing, that they may receive the gift of another heart, a new transcendent power, and in the eternal world the unending bestowal of divine bounties.

Today the world of humanity is walking in darkness because it is out of touch with the world of God. That is why we do not see the signs of God in the hearts of men. The power of the Holy Spirit has no influence. When a divine spiritual illumination becomes manifest in the world of humanity, when divine instruction and guidance appear, then enlightenment follows, a new spirit is realized within, a new power descends and a new life is given. It is like the birth from the animal kingdom into the kingdom of man. When man acquires these virtues, the oneness of the world of humanity will be revealed, the banner of international peace will be upraised, equality between all mankind will be realized and the Orient and Occident will become one. Then will the justice of God become manifest, all humanity will appear as the members of one family and every member of that family will be consecrated to cooperation and mutual assistance. The lights of the love of God will shine; eternal happiness will be unveiled; everlasting joy and spiritual delight will be attained.

I will pray and you must pray likewise that such heavenly bounty may be realized; that strife and enmity may be banished, warfare and bloodshed taken away; that hearts may attain ideal communication and that all people may drink from the same fountain. May they receive their knowledge from the same divine source. May all hearts become illumined with the rays of the Sun of Reality; all of them enter the university of God, acquire spiritual virtues and seek for themselves heavenly bounties. Then this material, phenomenal world will become the mirror of the world of God and within this pure mirror the divine virtues of the realm of might will be reflected.

III

*September 1, 1912, at 716 Pine Avenue, West Montreal, Canada.
Home of Mr. and Mrs. William Sutherland Maxwell.*

From Stenographic Notes

THE subject of "Immortality" has been suggested.

Life is the expression of composition, and death the expression of decomposition. In the world or kingdom of the minerals certain materials or elemental substances exist. When through the law of creation they enter into composition, a being or organism comes into existence. For example, certain material atoms are brought together and man is the result. When this composition is destroyed and disintegrated, decomposition takes place; this is mortality or death. When certain elements are composed, an animal comes into being. When these elements are scattered or decomposed, this is called the death of the animal. Again, certain atoms are bound together by chemical affinity; a composition called a flower appears; when these atoms are dispersed and the composition they have formed is disintegrated, the flower has come to its end; it is dead. Therefore it is evident that life is the expression of composition and mortality or death is equivalent to decomposition. As the spirit of man is not composed of material elements, it is not subject to decomposition and therefore has no death. It is self-evident that the human spirit is simple, single and not composed, in order that it may come to immortality, and it is a philosophical axiom that the individual or indivisible atom is indestructible. At most, it passes through a process of construction and reconstruction. For example, these individual atoms are brought together in a composition, and through this composition a given organism such as a man, an animal or a plant is created. When this composition is decomposed, that created organism is brought to an end but the component atoms are not annihilated; they continue to exist because they are single, individual and not composed. Therefore it may be said that these individual atoms are eternal. Likewise the human spirit inasmuch as it is not composed of individual elements or atoms—as it is sanctified above these elements, is eternal. This is a self-evident proof of its immortality.

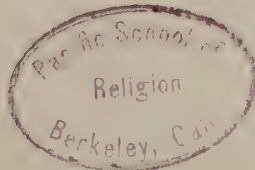
Secondly,—consider the world of dreams wherein the body of man is immovable, seemingly dead, not subject to sensation; the eyes do not see, the ears do not hear nor the tongue speak. But the spirit of man is not asleep; it sees, hears, moves, perceives and discovers realities. Therefore it is evident that the spirit of man is

not affected by the change or condition of the body. Even though the material body should die the spirit continues eternally alive, just as it exists and functions in the inert body in the realm of dreams. That is to say the spirit is immortal and will continue its existence after the destruction of the body.

Thirdly,—the human body has one form. In its composition it has been transferred from one form to another, but never possesses two forms at the same time. For example, it has existed in the elemental substances of the mineral kingdom. From the mineral kingdom it has traversed the vegetable kingdom and its constituent substances; from the vegetable kingdom it has risen by evolution into the kingdom of the animal and from thence attained the kingdom of man. After its disintegration and decomposition it will return again to the mineral kingdom, leaving its human form and taking a new form unto itself. During these progressions, one form succeeds another but at no time does the body possess more than one.

The spirit of man however can manifest itself in all forms at the same time. For example, we say that a material body is either square or spherical, triangular or hexagonal. While it is triangular it cannot be square, and while it is square it is not triangular. Similarly it cannot be spherical and hexagonal at the same time. These various forms or shapes cannot be manifest at the same instant in one material object. Therefore the form of the physical body of man must be destroyed and abandoned before it can assume or take unto itself another. Mortality therefore means transference from one form to another,—that is, transference from the human kingdom to the kingdom of the mineral. When the physical man is dead, he will return to dust, and this transference is equivalent to non-existence. But the human spirit in itself contains all these forms, shapes and figures. It is not possible to break or destroy one form so that it may transfer itself into another. As an evidence of this, at the present moment, in the human spirit you have the shape of a square and the figure of a triangle. Simultaneously also you can conceive a hexagonal form. All these can be conceived at the same moment in the human spirit, and not one of them needs to be destroyed or broken in order that the spirit of man may be transferred to another. There is no annihilation, no destruction; therefore the human spirit is immortal because it is not transferred from one body into another body.

Consider another proof. Every cause is followed by an effect and vice versa there could be no effect without a cause preceding



it. Sight is an effect; there is no doubt that behind that effect there is a cause. When we hear a discourse, there is a speaker. We could not hear words unless they proceeded from the tongue of a speaker. Motion without a mover or cause of motion is inconceivable. His Holiness Jesus Christ lived two thousand years ago. Today we behold his manifest signs; his light is shining, his sovereignty is established, his traces are apparent, his bounties are effulgent. Can we say that Christ did not exist? We can absolutely conclude that His Holiness Christ existed and that from him these traces proceeded.

Still another proof: The body of man becomes lean or fat, it is afflicted with disease, suffers mutilation, perhaps the eyes become blind, the ears deaf, but none of these imperfections and failings afflict or affect the spirit. The spirit of man remains in the same condition, unchanged. A man is blinded but his spirit continues the same. He loses his hearing, his hand is cut off, his foot amputated but his spirit remains the same. He becomes lethargic, he is afflicted with apoplexy but there is no difference, change or alteration in his spirit. This is proof that death is only destruction of the body, while the spirit remains immortal, eternal.

Again, all phenomena of the material world are subject to mortality and death, but the immortal spirit does not belong to the phenomenal world; it is holy and sanctified above material existence. If the spirit of man belonged to the elemental existence the eye could see it, the ear hear it, the hand touch. As long as these five senses cannot perceive it, the proof is unquestioned that it does not belong to the elemental world and therefore is beyond death or mortality which are inseparable from that material realm of existence. If being is not subject to the limitation of material life, it is not subject to mortality.

There are many other proofs of the immortality of the spirit of man. These are but a few of them. Salutations!

IV

*September 2nd, 1912, at 716 Pine Avenue West, Montreal, Canada.
Home of Mr. and Mrs. William Sutherland Maxwell.*

From Stenographic Notes

NATURE is the material world. When we look upon it we see that it is dark and imperfect. For instance, if we allow a piece of land to remain in its natural condition, we will find it covered with thorns and thistles; useless weeds and wild vegetation

will flourish upon it and it will become like a jungle. The trees will be fruitless, lacking beauty and symmetry; wild animals, noxious insects and reptiles will abound in its dark recesses. This is the incompleteness and imperfection of the world of nature. To change these conditions, we must clear the ground and cultivate it so that flowers may grow instead of thorns and weeds; that is to say, we must illumine the dark world of nature. In their primal natural state, the forests are dim, gloomy, impenetrable. Man opens them to the light, clears away the tangled underbrush and plants fruitful trees. Soon the wild woodlands and jungle are changed into productive orchards and beautiful gardens; order has replaced chaos; the dark realm of nature has become illumined and brightened by cultivation.

If man himself is left in his natural state, he will become lower than the animal and continue to grow more ignorant and imperfect. The savage tribes of Central Africa are evidences of this. Left in their natural condition, they have sunk to the lowest depths and degrees of barbarism, dimly groping in a world of mental and moral obscurity. If we wish to illumine this dark plane of human existence we must bring man forth from the hopeless captivity of nature, educate him and show him the pathway of light and knowledge, until, uplifted from his condition of ignorance, he becomes wise and knowing; no longer savage and revengeful, he becomes civilized and kind; once evil and sinister, he is endowed with the attributes of heaven. But left in his natal condition without education and training, it is certain that he will become more depraved and vicious than the animal, even to the extreme degree witnessed among African tribes who practice cannibalism. It is evident therefore that the world of nature is incomplete, imperfect until awakened and illumined by the light and stimulus of education.

In these days there are new schools of philosophy blindly claiming that the world of nature is perfect. If this is true, why are children trained and educated in schools, and what is the need of extended courses in sciences, arts and letters in colleges and universities? What would be the result if humanity was left in its natal condition without education or training? All scientific discoveries and attainments are the outcomes of knowledge and education. The telegraph, phonograph, telephone were latent and potential in the world of nature but would never have come forth into the realm of visibility unless man through education had penetrated and discovered the laws which control them. All the marvelous developments and miracles of what we call civilization

would have remained hidden, unknown and so to speak, non-existent, if man had remained in his natural condition, deprived of the bounties, blessings and benefits of education and mental culture. The intrinsic difference between the ignorant man and the astute philosopher is that the former has not been lifted out of his natural condition, while the latter has undergone systematic training and education in schools and colleges until his mind has awakened and unfolded to higher realms of thought and perception; otherwise both are human and natural.

God has sent forth the prophets for the purpose of quickening the soul of man into higher and divine recognitions. He has revealed the heavenly books for this great purpose. For this the breaths of the Holy Spirit have been wafted through the gardens of human hearts, the doors of the divine kingdom opened to mankind and the invisible inspirations sent forth from on high. This divine and ideal power has been bestowed upon man in order that he may purify himself from the imperfections of nature and uplift his soul to the realm of might and power. God has purposed that the darkness of the world of nature shall be dispelled and the imperfect attributes of the natal self be effaced in the effulgent reflection of the Sun of Truth. The mission of the prophets of God has been to train the souls of humanity and free them from the thralldom of natural instincts and physical tendencies. They are like unto gardeners, and the world of humanity is the field of their cultivation, the wilderness and untrained jungle growth wherein they proceed to labor. They cause the crooked branches to become straightened, the fruitless trees to become fruitful, and gradually transform this great wild uncultivated field into a beautiful orchard producing wonderful abundance and outcome.

If the world of nature was perfect and complete in itself, there would be no need of such training and cultivation in the human world; no need of teachers, schools and universities, arts and crafts. The revelations of the prophets of God would not have been necessary and the heavenly books would have been superfluous. If the world of nature was perfect and sufficient for mankind we would have no need of God and our belief in him. Therefore the bestowal of all these great helps and accessories to the attainment of divine life is because the world of nature is incomplete and imperfect. Consider this Canadian country during the early history of Montreal when the land was in its wild, uncultivated and natural condition. The soil was unproductive, rocky and almost uninhabitable; vast forests stretching in every direction. What invisible power caused this great metropolis to spring

up amid such savage and forbidding conditions? It was the human mind. Therefore nature and the effect of nature's laws were imperfect. The mind of man remedied and removed this imperfect condition, until now we behold a great city instead of a savage unbroken wilderness. Before the coming of Columbus, America itself was a wild, uncultivated expanse of primeval forest, mountains and rivers,—a very world of nature. Now it has become the world of man. It was dark, forbidding and savage; now it has become illumined with a great civilization and prosperity. Instead of forests, we behold productive farms, beautiful gardens and prolific orchards. Instead of thorns and useless vegetation, we find flowers, domestic animals and fields awaiting harvest. If the world of nature was perfect, the condition of this great country would have been left unchanged.

If a child is left in its natural state and deprived of education, there is no doubt that it will grow up in ignorance and illiteracy, its mental faculties dulled and dimmed; in fact it will become like an animal. This is evident among the savages of Central Africa who are scarcely higher than the beast in mental development.

The conclusion is irresistible that the splendors of the Sun of Truth, the Word of God have been the source and cause of human upbuilding and civilization. The world of nature is the kingdom of the animal. In its natural condition and plane of limitation the animal is perfect. The ferocious beasts of prey have been completely subject to the laws of nature in their development. They are without education or training; they have no power of abstract reasoning and intellectual ideals; they have no touch with the spiritual world and are without conception of God or the Holy Spirit. The animal can neither recognize nor apprehend the spiritual power of man, and makes no distinction between man and itself for the reason that its susceptibilities are limited to the plane of the senses. It lives under the bondage of nature and nature's laws. All the animals are materialists. They are deniers of God and without realization of a transcendent power in the universe. They have no knowledge of the divine prophets and holy books; mere captives of nature and the sense world. In reality they are like the great philosophers of this day who are not in touch with God and the Holy Spirit; deniers of the prophets, ignorant of spiritual susceptibilities, deprived of the heavenly bounties and without belief in the power supernatural. The animal lives this kind of life blissfully and untroubled whereas the material philosophers labor and study for ten or twenty years in schools and colleges, denying God, the Holy Spirit and divine

inspirations. The animal is even a greater philosopher, for it attains the ability to do this without labor and study. For instance, the cow denies God and the Holy Spirit, knows nothing of divine inspirations, heavenly bounties or spiritual emotions and is a stranger to the world of hearts. Like the philosophers, the cow is a captive of nature and knows nothing beyond the range of the senses. The philosophers however glory in this, saying "We are not captives of superstitions; we have implicit faith in the impressions of the senses and know nothing beyond the realm of nature which contains and covers everything." But the cow without study or proficiency in the sciences, modestly and quietly views life from the same standpoint, living in harmony with nature's laws in the utmost dignity and nobility.

This is not the glory of man. The glory of man is in the knowledge of God, spiritual susceptibilities, attainment to transcendent powers and the bounties of the Holy Spirit. The glory of man is in being informed of the teachings of God. This is the glory of humanity. Ignorance is not glory but darkness. Can these souls who are steeped in the lower strata of ignorance become informed of the mysteries of God and the realities of existence while His Holiness Jesus Christ was without knowledge of them? Is the intellect of these people greater than the intellect of Christ? His Holiness Christ was heavenly, divine and belonged to the world of the kingdom. He was the embodiment of spiritual knowledge. His intellect was superior to these philosophers, his comprehension deeper, his perception keener, his knowledge more perfect. How is it that he overlooked and denied himself everything in this world? He attached little importance to this material life, denying himself rest and composure, accepting trials and voluntarily suffering vicissitudes because he was endowed with spiritual susceptibilities and the power of the Holy Spirit. He beheld the splendors of the divine kingdom, embodied the bounties of God and possessed ideal powers. He was illumined with love and mercy and so likewise were all the prophets of God.

V

*September 5th, 1912, at St. James Methodist Church,
Montreal, Canada.*

From Stenographic Notes

PRAISE be to God! it is with a deep realization of happiness that I am present here this evening, for I am looking upon the faces of those who are earnest in their search for reality and

who sincerely long to attain knowledge of truth. God has created man and endowed him with the power of reason whereby he may arrive at valid conclusions. Therefore man must endeavor in all things to investigate the fundamental reality. If he does not independently investigate, he has failed to utilize the talent God has bestowed upon him. I am pleased with the American people because, as a rule, they are independent seekers of the truth; their minds are actively employed instead of remaining idle and unproductive. This is most praiseworthy.

Some souls imagine that there is a cessation to the bounties of God; as if at one time the divine bestowals are poured out,—at another time withheld from mankind and ceasing. If we carefully reflect upon this matter, we find that such a statement is in fact a denial of divinity, for the reality of divinity is evidenced by virtue of its outpourings or bestowals. The cessation of the bestowals of God at any time would be equivalent to the cessation of the sovereignty of God. The sun is the sun because of its ray and heat; it is the sun because of its bestowal; but if at any time its effulgence, splendor and radiance should cease to emanate it is no longer the sun. Consequently it is inconceivable that the bounties of divinity should cease, for the attributes of divinity are ever existent. God has ever been divine; he hath ever exercised his sovereignty and still possesses divinity and sovereignty everlasting. He is like the sun which has ever had its splendor, heat and radiance and will continue to possess these bounties and attributes. If at any time its splendor and heat should cease it would no longer be pronounced the sun. Therefore the sound reasoning mind concludes that the bounties of the Holy Spirit are continuous and that holy souls are ever the recipients of these divine emanations. The potency of the Holy Spirit is everlasting, not temporary; for the sancity of the Holy Spirit is its power and efficacy manifest in the spirits it quickens. We pray that all of us may become recipients of its bestowals, that we may be illumined by the lights of heaven, edified through the teachings of God and imbued with the virtues of divine character, as mirrors reflecting the light of the sun. Unless the mirror reflects the sunlight, it is only dark, inanimate matter. Likewise the hearts and spirits of mankind when deprived and without their portion of the bounties of the Holy Spirit, linger in the abyss of darkness and ignorance.

From time immemorial the divine teachings have been successively revealed and the bounties of the Holy Spirit have ever been emanating. All the teachings are one reality, for reality is single and does not admit multiplicity. Therefore the divine prophets

are one inasmuch as they reveal the one reality, the Word of God. His Holiness Abraham announced the teachings founded upon reality; His Holiness Moses proclaimed reality; His Holiness Christ established reality, and His Holiness BAHÁ 'ULLAH was the messenger and herald of reality. But humanity having forsaken the one essential and fundamental reality which underlies the religion of God, and holding blindly to imitations of ancestral forms and interpretations of belief are separated and divided in the strife, contention and bigotry of various sects and religious factions. If all should be true to the original reality of the prophet and his teaching, the peoples and nations of the world would become unified and these differences which cause separation would be lost sight of. To accomplish this great and needful unity in the reality, His Holiness BAHÁ 'ULLAH appeared in the Orient and renewed the foundations of the divine teachings. His revelation of the Word embodies completely the teachings of all the prophets, expressed in principles and precepts applicable to the needs and conditions of the modern world; amplified and adapted to present day questions and critical human problems. That is to say, the words of His Holiness BAHÁ 'ULLAH are the essences of the words of the prophets of the past. They are the very spirit of the age and the cause of the unity and illumination of the east and the west. The followers of his teachings are in conformity with the precepts and commands of all the former heavenly messengers. Differences and dissensions which destroy the foundations of the world of humanity and are contrary to the will and good-pleasure of God, disappear completely in the light of the revelation of His Holiness BAHÁ 'ULLAH; difficult problems are solved, unity and love are established. For the good-pleasure of God is the effulgence of love and the establishing of unity and fellowship in the human world; whereas discord, contention, warfare and strife are satanic outcomes and contrary to the will of the Merciful. In order that human souls, minds and spirits may attain advancement, tranquillity and vision in broader horizons of unity and knowledge, His Holiness BAHÁ 'ULLAH proclaimed certain principles or teachings, some of which I will mention.

First—Man must independently investigate the reality; for the disagreements and dissensions which afflict and affect humanity, primarily proceed from imitations of ancestral beliefs and adherences to hereditary forms of worship. These imitations are accidental and without sanction in the holy books. They are the outcomes of human interpretations and teachings which have arisen, gradually obscuring the real light of divine meaning and

causing men to differ and dissent. The reality proclaimed in the heavenly books and divine teachings is ever conducive to love, unity and fellowship.

Second—The oneness of the world of humanity shall be realized, accepted and established. When we reflect upon this blessed principle, it will become evident and manifest that it is the healing remedy for all human conditions. All mankind are the servants of the glorious God our creator. He has created all. Assuredly he must have loved them equally, otherwise he would not have created them. He protects all. Assuredly he loves his creatures, otherwise he would not protect them. He provides for all, proving his love for all without distinction or preference. He manifests his perfect goodness and loving kindness toward all. He does not punish us for our sins and shortcomings, and we are all immersed in the ocean of his infinite mercy. Inasmuch as God is element and loving to his children, lenient and merciful toward our shortcomings, why should we be unkind and unforgiving toward each other? As he loves humanity without distinction or preference, why should we not love all? Can we conceive of a plan and policy superior to the divine purpose? Manifestly we cannot. Therefore we must strive to do the will of the glorious Lord and emulate his policy of loving all mankind. The wisdom and policy of God are reality and truth whereas human policy is accidental and limited to our finite understanding. The policy of God is infinite. We must emulate his example. If a soul be ailing and infirm we must produce remedies; if ignorant we must provide education; if defective we must train and perfect that which is lacking; if immature and undeveloped we must supply the means of attainment to maturity. No soul should be hated, none neglected; nay, rather, their very imperfections should demand greater kindness and tender compassion. Therefore if we follow the example of the Lord of divinity, we will love all mankind from our hearts; and the means of the unity of the world of humanity will become as evident and manifest to us as the light of the sun. And from our example, the light of the love of God will be enkindled among men. For God is love, and all phenomena find source and emanation in that divine current of creation. The love of God haloes all created things. Were it not for the love of God no animate being would exist. This is clear manifest vision and truth unless a man is veiled by superstitions and a captive to imaginations, differentiating mankind according to his own estimate, loving some and hating others. Such an attitude is most unworthy and ignoble.

Third—Religion must be the mainspring and source of love in the world; for religion is the revelation of the will of God, the divine fundamental of which is love. Therefore if religion should prove to be the cause of enmity and hatred instead of love, its absence is preferable to its existence.

Fourth—Religion must reconcile and be in harmony with science and reason. If the religious beliefs of mankind are contrary to science and opposed to reason, they are none other than superstitions and without divine authority; for the Lord God has endowed man with the faculty of reason in order that through its exercise he may arrive at the verities of existence. Reason is the discoverer of the realities of things; and that which conflicts with its conclusions is the product of human fancy and imagination.

Fifth—Prejudice whether it be religious, racial, patriotic or political in its origin and aspect is the destroyer of human foundations and opposed to the commands of God. God has sent forth his prophets for the sole purpose of creating love and unity in the world of human hearts. All the heavenly books are the written word of love. If they prove to be the cause of prejudice and human estrangement, they have become fruitless. Therefore religious prejudice is especially opposed to the will and command of God. Racial and national prejudice which separate mankind into groups and branches, likewise have a false and unjustifiable foundation, for all men are the children of Adam and essentially of one family. There should be no racial alienation or national division among humankind. Such distinctions as French, German, Persian, Anglo-Saxon are human and artificial; they have neither significance nor recognition in the estimation of God. In his estimate all are one, the children of one family; and God is equally kind to them. The earth has one surface. God has not divided this surface by boundaries and barriers to separate races and peoples. Man has set up and established these imaginary lines, giving to each restricted area a name and the limitation of a nativity or nationhood. By this division and separation into groups and branches of mankind, prejudice is engendered which becomes a fruitful source of war and strife. Impelled by this prejudice races and nations declare war against each other; the blood of the innocent is poured out and the earth torn by violence. Therefore it has been decreed by God in this day that these prejudices and differences shall be laid aside. All are commanded to seek the good-pleasure of the Lord of unity, to follow his command and obey his will; in this way the world of humanity shall become illumined with the reality of love and reconciliation.

Sixth—The world of humanity is in need of the confirmations of the Holy Spirit. True distinction among mankind is through divine bestowals and receiving the intuitions of the Holy Spirit. If man does not become the recipient of the heavenly bestowals and spiritual bounties, he remains in the plane and kingdom of the animal. For the distinction between the animal and man is that man is endowed with the potentiality of divinity in his nature whereas the animal is entirely bereft of that gift and attainment. Therefore if a man is bereft of the intuitive breathings of the Holy Spirit, deprived of divine bestowals, out of touch with the heavenly world and negligent of the eternal truths, though in image and likeness he is human, in reality he is an animal; even as His Holiness Christ declared “That which is born of flesh is flesh, and that which is born of the spirit is spirit.” This means that if man be a captive of physical susceptibilities and be minus the quickening of spiritual emotions, he is merely an animal. But every soul who possesses spiritual susceptibilities and has attained a goodly portion of the bestowals of the Holy Spirit is alive with the divine life of the higher kingdom. The soul that is portionless and bereft is as dead. Therefore he says “Let the dead bury the dead.” Just as the physical body of man is in need of its force of life, even so the human soul is in need of the divine animus and vivification emanating from the Holy Spirit. Without this vivification and sustenance, man would be an animal; nay, rather, dead.

Seventh—The necessity of education for all mankind is evident. Children especially must be trained and taught. If the parent cannot afford to do this owing to lack of means, the body-politic must make necessary provision for its accomplishment. Through the broadening spirit of education, illiteracy will disappear and misunderstandings due to ignorance will pass away.

Eighth—Universal Peace will be established among the nations of the world by international agreement. The greatest catastrophe in the world of humanity today is war. Europe is a storehouse of explosives awaiting a spark. All the European nations are on edge, and a single flame will set on fire the whole of that continent. Implements of war and death are multiplied and increased to an inconceivable degree and the burden of military maintenance is taxing the various countries beyond the point of endurance. Armies and navies devour the substance and possessions of the people; the toiling poor, the innocent and helpless are forced by taxation to provide munitions and armament for governments bent upon conquest of territory and defense against powerful

rival nations. There is no greater or more woeful ordeal in the world of humanity today than impending war. Therefore international peace is a crucial necessity. An arbitral court of justice shall be established by which international disputes are to be settled. Through this means all possibility of discord and war between the nations will be obviated.

Ninth—There must be an equality of rights between men and women. Women shall receive an equal privilege of education. This will enable them to qualify and progress in all degrees of occupation and accomplishment. For the world of humanity possesses two wings,—man and woman. If one wing remains incapable and defective, it will restrict the power of the other, and full flight will be impossible. Therefore the completeness and perfection of the human world is dependent upon the equal development of these two factors.

Tenth—There shall be an equality of rights and prerogatives for all mankind.

Eleventh—One language must be selected as an international medium of speech and communication. Through this means misunderstandings will be lessened, fellowship established and unity assured.

These are a few of the principles proclaimed by His Holiness BAHÁ'ULLÁH. He has provided the remedy for the ailments which now afflict the human world, solved the difficult problems of individual, social, national and universal welfare, and laid the foundation of divine reality upon which material and spiritual civilization are to be founded throughout the centuries before us.

Praise be to God! I find these two great American nations highly capable and advanced in all that appertains to progress and civilization. These governments are fair and equitable. The motives and purposes of these people are lofty and inspiring. Therefore it is my hope that these revered nations may become prominent factors in the establishment of international peace and the oneness of the world of humanity; that they may lay the foundations of equality and spiritual brotherhood among mankind; that they may manifest the highest virtues of the human world, revere the divine lights of the prophets of God and establish the reality of unity so necessary today in the affairs of nations. I pray that the nations of the east and west shall become one flock under the care and guidance of the divine shepherd. Verily this is the bestowal of God and the greatest honor of man. This is the glory of humanity. This is the good-pleasure of God. I ask God for this with a contrite heart.

O my Lord! Thou who art ever forgiving! Verily this assembly hath turned its face toward thy kingdom. Verily they are all of thy flock and thou art the one shepherd of all. O thou real shepherd! Educate and train thy sheep in thy green and verdant pastures. Suffer these birds of thine to build their nests in thy rose-garden. Adorn thy orchard with these fresh plants and flowers. Refresh these human trees by thy shower of beneficence and favor. O God! Verily we are all thy servants,—all thine—and thou art the one Lord. We all adore thee and thou art the beneficent master. O Lord! render the eyes perceptive that they may witness the lights of thy kingdom. Render the ears attentive that they may hear the heavenly summons. Resuscitate the spirits that they may be exhilarated through the breath of the Holy Spirit. O Lord! Verily we are weak but thou art almighty. We are poor but thou art rich. Have mercy upon us. Apportion unto us a goodly share of thy realities and lead us into the arena of thy attainments. Thou art the powerful! Thou art the able! Thou art the kind Lord!

Discourses of Abdul Baha delivered in Chicago.

*September 16th, 1912, at 5338 Kenmore Avenue, Chicago, Ills.
Home of Mrs. Corinne True.*

Notes by Gertrude Bulkema

ALLAH U ABHA! Praise be to God! I have spent a number of days among you, associating with you in love and fragrance. Praise be to God! your hearts are pure, your faces radiant, your spirits exhilarated through the glad-tidings of God. I pray in your behalf, seeking heavenly confirmations for you that each one may become a radiant candle shedding light in the world of humanity. May you become the quintessence of love. May you prove to be the effulgence of God, replete with the efficacy of the Holy Spirit and the cause of unity and fellowship in the world of humanity, for today mankind has the greatest need of love and agreement. If the world should remain as it is today, great danger will face it; but if reconciliation and unity are witnessed, if security and confidence be established, if with heart and soul we strive in order that the teachings of BAHÁ 'ULLÁH may find effective penetration in the realities of humankind, inducing fellowship and accord, binding together the hearts of the various religions and uniting divergent peoples,—the world of mankind shall attain peace and composure, the will of God will become the will of man and the earth a veritable habitation of angels. Souls shall be educated, vice be dispelled, the virtues of the world of humanity prevail, materialism pass away, religion be strengthened and prove to be the bond which shall cement together the hearts of men.

In the world of existence there are various bonds which unite human hearts but not one of these bonds is completely effective. The first and foremost is the bond of family relationship which is not an efficient unity, for how often it happens that disagreement and divergence rend asunder this close tie of association. The bond of patriotism may be a means of fellowship and agreement, but oneness of nativity will not completely cement human hearts; for if we review history we shall find that people of the same race and nativity have frequently waged war against each other. Often in civil strife they have shed the same racial blood and destroyed the possessions of their own native kind. Therefore this bond is not sufficient. Another means of seeming unity is the bond of political association where governments and rulers have been

allied for reasons of intercourse and mutual protection but which agreement and union afterward became subject to change and violent hatred even to the extreme of war and bloodshed. It is evident that political oneness is not permanently effective.

The source of perfect unity and love in the world of existence is the bond and oneness of reality. When the divine and fundamental reality enters human hearts and lives, it conserves and protects all states and conditions of mankind, establishing that intrinsic oneness of the world of humanity which can only come into being through the efficacy of the Holy Spirit. For the Holy Spirit is like unto the life in the human body, which blends all differences of parts and members in unity and agreement. Consider how numerous are these parts and members, but the oneness of the animating spirit of life unites them all in perfect combination. It establishes such a unity in the bodily organism that if any part is subjected to injury or becomes diseased, all the other parts and functions sympathetically respond and suffer owing to the perfect oneness existing. Just as the human spirit of life is the cause of coordination among the various parts of the human organism, the Holy Spirit is the controlling cause of the unity and coordination of mankind. That is to say, the bond or oneness of humanity cannot be effectively established save through the power of the Holy Spirit, for the world of humanity is a composite body and the Holy Spirit is the animating principle of its life.

Therefore we must strive in order that the power of the Holy Spirit may become effective throughout the world of mankind, that it may confer a new quickening life upon the body-politic of the nations and peoples and that all may be guided to the protection and shelter of the Word of God. Then this human world will become angelic, earthly darkness pass away and celestial illumination flood the horizons, human defects be effaced and divine virtues become resplendent. This is possible and real but only through the power of the Holy Spirit. Today the greatest need of the world is the animating, unifying presence of the Holy Spirit. Until it becomes effective, penetrating and interpenetrating hearts and spirits, and until perfect, reasoning faith shall be implanted in the minds of men, it will be impossible for the social body to be inspired with security and confidence. Nay, on the contrary, enmity and strife will increase day by day and the differences and divergences of nations will be woefully augmented. Continual additions to the armies and navies of the world will be made, and the fear and certainty of the great pandemic war—the war unparalleled in history,—will be intensified; for armament

heretofore limited is now being increased upon a colossal scale. Conditions are becoming acute, drawing nigh unto the degree of men warring upon the seas, warring upon the plains, warring in the very atmosphere with a violence unknown in former centuries. With the growth of armament and preparation the dangers are increasingly great.

We must use our utmost endeavors in order that the Holy Spirit may influence minds and hearts toward peace, the bounties of God surround, the divine effulgences become successive, human souls advance, minds expand in wider vision, souls become more holy and the world of humanity be rid of its great menace. For the betterment of the world His Holiness BAHÁ' ULLÁH endured all the hardships, ordeals and vicissitudes of life, sacrificing his very being and comfort, forfeiting his estates, possessions and honor—all that pertains to human existence—not for one year, nay, rather, for nearly fifty years. During this long period he was subjected to persecution and abuse, cast into prison, banished from his native land, underwent severities and humiliation and was exiled four times. He was first exiled from Persia to Baghdad, thence to Constantinople, thence to Roumelia and finally to the great prison-fortress of Akka in Syria where he passed the remainder of his life. Every day a new oppression and abuse was heaped upon him until he winged his flight from the dungeon to the supreme world and returned to his Lord. He endured these ordeals and difficulties in order that this earthly human world might become heavenly, that the illumination of the divine kingdom should become a reality in human hearts, that the individual members of mankind might progress, the power of the Holy Spirit increase its efficacy and penetration and the happiness of the world of humanity be assured. He desired for all tranquillity and composure and exercised loving-kindness toward the nations regardless of conditions and differences. He addressed humanity, saying "O humankind! Verily ye are all the leaves and fruits of one tree; ye are all one. Therefore associate in friendship; love one another; abandon prejudices of race; dispel forever this gloomy darkness of human ignorance, for the century of light, the Sun of Reality hath appeared. Now is the time for affiliation, and now is the period of unity and concord. For thousands of years ye have been contending in warfare and strife. It is enough. Now is the time for unity. Lay aside all self-purposes and know for a certainty that all men are the servants of one God who will bind them together in love and agreement."

Inasmuch as great differences and divergences of denominational belief had arisen throughout the past, every man with a new idea attributing it to God, His Holiness BAHÁ 'ULLÁH desired that there should not be any ground or reason for disagreement among the Bahais. Therefore with his own pen he wrote the Book of his Covenant, addressing his relations and all people of the world, saying "Verily, I have appointed one who is the Center of my Covenant. All must obey him; all must turn to him; he is the expounder of my Book and he is informed of my purpose. All must turn to him. Whatsoever he says is correct, for verily he knoweth the texts of my Book. Other than he, no one doth know my Book." The purpose of this statement is that there should never be discord and divergence among the Bahais but that they should always be unified and agreed. In his prayers His Holiness BAHÁ 'ULLÁH also said "O God! whosoever violates my Covenant, O God! humiliate him. Verily, whosoever violates my Covenant, O God! erase and efface him." In all his tablets, among which is the tablet of the Branch, he has mentioned and explained the attributes and qualities of the personage to whom he referred in the Book of his Covenant. He has fully expounded the function and potency of that personage, so that no one shall say "I understand this from the writings of BAHÁ 'ULLÁH," for he has appointed the Center or Expounder of the Book. He said "Verily, he is the appointed one; other than he, there is none," intending that no sects or prejudices should be formed, and preventing every man here and there with a new thought, from creating dissension and variance. It is as though a king should appoint a governor-general. Whosoever obeys him, obeys the king. Whosoever violates and disobeys him, violates the king. Therefore whosoever obeys the Center of the Covenant appointed by BAHÁ 'ULLÁH has obeyed BAHÁ 'ULLÁH, and whosoever disobeys him has disobeyed BAHÁ 'ULLÁH. It has nothing to do with him (Abdul Baha) at all,—precisely as the governor-general appointed by the king—whosoever obeys the governor-general obeys the king; whosoever disobeys the governor-general disobeys the king.

Therefore you must read the tablets of BAHÁ 'ULLÁH. You must read the tablet of the Branch and regard that which he has so clearly stated. Beware! Beware! lest any one should speak from the authority of his own thoughts or create a new thing out of himself. Beware! Beware! According to the explicit Covenant of BAHÁ 'ULLÁH you should care nothing at all for such a person. His Holiness BAHÁ 'ULLÁH shuns such souls. I have expounded these things for you, for the conservation and protection of the

teachings of BAHÁ 'ULLÁH, in order that you may be informed, lest any souls shall deceive you and lest any souls shall cause suspicion among you. You must love all people, and yet if any souls put you in doubt, you must know that BAHÁ 'ULLÁH is severed from them. Whosoever works for unity and fellowship is a servant of BAHÁ 'ULLÁH, and BAHÁ 'ULLÁH is his assistant and helper. I ask God that he may cause you to be the very means of agreement and unity, that he may make you radiant, merciful, heavenly children of the divine kingdom; that you may advance day by day; that you may become as bright as these lamps, bestowing light upon all humanity. Salutations and farewell!

Discourses of Abdul Baha delivered in Minneapolis.

*September 20th, 1912, at 2030 Queen Ave. South, Minneapolis,
Minn. Home of Albert L. Hall.*

Notes by Ellen T. Pursell

PRAISE be to God! this is a beautiful and radiant assemblage. It is a merciful gathering, for you have met here in the utmost love and spirituality. There are many meetings in the world, thousands of them perhaps being held at this very moment, mostly for social, political, scientific or commercial purposes, but our gathering here tonight is for God, for heavenly purposes. We are neither attached to commerce nor is our interest scientific; our spirit and motive is solely for the manifestation of divine bestowals.

Man possesses two types of virtues; one is material, and the other ideal in character. For example, the body of man expresses certain material virtues but the spirit of man manifests virtues that are ideal. The sense of sight in man is a physical virtue but insight, the power of inner perception is ideal in its nature. The sense of hearing is a physical endowment whereas memory in man is ideal. Among other human forces, the power of ideation or faculty of intellection is material but the power of love is spiritual. The acquisition of the realities of phenomena is an ideal virtue; likewise the emotions of man and his ability to prove the existence of God. Realization of moral standards, and the world of discovery involve virtues essentially ideal.

If we review history we will observe that human advancement has been greatest in the development of material virtues. Civilization is the sign and evidence of this progression. Throughout the world, material civilization has attained truly wonderful heights and degrees of efficiency; that is to say, the outward powers and virtues of man have greatly developed but the inner and ideal virtues have been correspondingly delayed and neglected. It is now the time in the history of the world for us to strive and give an impetus to the advancement and development of inner forces; that is to say, we must arise to service in the world of morality, for human morals are in need of readjustment. We must also render service to the world of intellectuality in order that the minds of men may increase in power and become keener in perception; assisting the intellect of man to attain its supremacy so that the ideal virtues may appear. Before a step is taken in this direction

we must be able to prove divinity from the standpoint of reason so that no doubt or objection may remain for the rationalist. Afterward we must be able to prove the existence of the bounty of God; that the divine bounty encompasses humanity and that it is transcendental. Furthermore, we must demonstrate that the spirit of man is immortal; that it is not subject to disintegration and that it comprises the virtues of humanity.

Material virtues have attained great development but ideal virtues have been left far behind. If you should ask a thousand persons "What are the proofs of the reality of divinity?" perhaps not one would be able to answer. If you should ask further "What proofs have you regarding the essence of God?" "How do you explain inspiration and revelation?" "What are the evidences of conscious intelligence beyond the material universe?" "Can you suggest a plan and method for the betterment of human moralities?" "Can you clearly define and differentiate the world of nature and the world of divinity?"—you would receive very little real knowledge and enlightenment upon these questions. This is due to the fact that development of the ideal virtues has been neglected. People speak of divinity but the ideas and beliefs they have of divinity are in reality superstition. Divinity is the effulgence of the Sun of Reality, the manifestation of spiritual virtues and ideal powers. The intellectual proofs of divinity are based upon observation and evidence which constitute decisive argument, logically proving the reality of divinity, the effulgence of mercy, the certainty of inspiration and immortality of the spirit. This is in reality the science of divinity. Divinity is not what is set forth in dogmas and sermons of the church. Ordinarily when the word divinity is mentioned it is associated in the minds of the hearers with certain formulae and doctrines whereas it essentially means the wisdom and knowledge of God, the effulgence of the Sun of Truth, the revelation of reality and divine philosophy.

Philosophy is of two kinds; natural and divine. Natural philosophy seeks knowledge of physical verities and explains material phenomena whereas divine philosophy deals with ideal verities and phenomena of the spirit. The field and scope of natural philosophy have been greatly enlarged and its accomplishments are most praiseworthy, for it has served humanity; but according to the evidence of present world conditions, divine philosophy which has for its object the sublimation of human nature, spiritual advancement, heavenly guidance for the development of the human race, attainment to the breaths of the Holy Spirit and knowledge of the

verities of God, has been outdistanced and neglected. Now is the time for us to make an effort and enable it to advance apace with the philosophy of material investigation so that awakening of the ideal virtues may progress equally with the unfoldment of the natural powers. In the same proportion that the body of man is developing, the spirit of man must be strengthened; and just as his outer perceptions have been quickened, his inner intellectual powers must be sensitized so that he need not rely wholly upon tradition and human precedent. In divine questions we must not depend entirely upon the heritage of tradition and former human experience; nay, rather, we must exercise reason, analyze and logically examine the facts presented so that confidence will be inspired and faith attained. Then and then only the reality of things will be revealed to us. The philosophers of Greece such as Aristotle, Socrates, Plato and others were devoted to the investigation of both natural and spiritual phenomena. In their schools of teaching they discoursed upon the world of nature as well as the world supernatural. Today the philosophy and logic of Aristotle are known throughout the world. Because they were interested in both natural and divine philosophy, furthering the development of the physical world of mankind as well as the intellectual, they rendered praiseworthy service to humanity. This was the reason of the triumph and survival of their teachings and principles. Man should continue both these lines of research and investigation so that all the human virtues, outer and inner, may become possible. The attainment of these virtues both material and ideal is conditioned upon intelligent investigation of the reality, by which investigation the sublimity of man and his intellectual progress is accomplished. Forms must be set aside and renounced; reality must be sought. We must discover for ourselves where and what reality is. In religious beliefs nations and peoples today are imitators of ancestors and forefathers. If a man's father was a Christian, he himself is a Christian; a Buddhist is the son of a Buddhist, a Zoroastrian of a Zoroastrian. A gentile or an idolator follows the religious footsteps of his father and ancestry. This is absolute imitation. The requirement in this day is that man must independently and impartially investigate every form of reality.

The great question appertaining to humanity is religion. The first condition is that man must intelligently investigate its foundations. The second condition is that he must admit and acknowledge the oneness of the world of humanity. By this means the attainment of true fellowship among mankind is assured and the

alienation of races and individuals is prevented. All must be considered the servants of God; all must recognize God as the one kind protector and creator. In proportion to the acknowledgment of the oneness and solidarity of mankind, fellowship is possible, misunderstandings will be removed and reality become apparent. Then will the light of reality shine forth, and when reality illumines the world, the happiness of humankind will become a verity. Man must spiritually perceive that religion has been intended by God to be the means of grace, the source of life and cause of agreement. If it becomes the cause of discord, enmity and hatred, it is better that man should be without it. For in its teachings we seek the spirit of charity and love to bind the hearts of men together. If on the contrary we find it alienates and embitters human hearts we are justified in casting it aside. Therefore when man through sincere investigation discovers the fundamental reality of religion, his former prejudices disappear and his new condition of enlightenment is conducive to the development of the world of humanity.

The purport of our subject is that just as man is in need of outward education he is likewise in need of ideal refinement; just as the outer sense of sight is necessary to him, he should also possess insight and conscious perception; as he needs hearing, at the same time memory is essential; as a body is indispensable to him, likewise a mind is requisite; one is a material virtue, the other is ideal. As human creatures fitted and qualified with this dual endowment we must endeavor through the assistance and grace of God and by the exercise of our ideal power of intellect to attain all lofty virtues, that we may witness the effulgence of the Sun of Reality, reflect the spirit of the kingdom, behold the manifest evidences of the reality of divinity, comprehend irrefutable proofs of the immortality of the soul, live in conscious at-one-ment with the eternal world and become quickened and awake with the life and love of God.

Discourses of Abdul Baha delivered in St Paul.

*September 20th, 1912, at 870 Laurel Ave., St. Paul, Minn.
Home of Dr. and Mrs. Clement Woolson.*

From Stenographic Notes

THE materialists hold to the opinion that the world of nature is complete. The divine philosophers declare that the world of nature is incomplete. There is a wide difference between the two. The materialists call attention to the perfection of nature, the sun, moon and stars, the trees in their adornment, the whole earth and the sea; even unimportant phenomena revealing the most perfect symmetry. The divine philosophers deny this seeming perfection and completeness in nature's kingdom, even though admitting the beauty of its scenes and aspects and acknowledging the irresistible cosmic forces which control the colossal sun-worlds and planets. They hold that while nature seems perfect, it is nevertheless imperfect because it has need of intelligence and education. In proof of this they say that man, though he be a very god in the realm of material creation is himself in need of an educator. Man undeveloped by education is savage, animalistic, brutal. Laws and regulations, schools, colleges and universities have for their purpose the training of man and his uplift from the dark border-land of the animal kingdom. What is the difference between the people of America and the inhabitants of Central Africa?

All are human beings. Why have the people of America advanced to a high degree of civilization while the tribes of Central Africa remain in extreme ignorance and barbarism? The difference and distinction between them is the degree of education. This is unquestioned. The people of Europe and America have been uplifted by education and training from the world of defects and have ascended toward the realm of perfection whereas the people of Africa, denied educational development, remain in a natural condition of illiteracy and deprivation; for nature is incomplete and defective. Education is a necessity. If a piece of ground be left in its natural and original state, it will either become a thorny waste or be covered by worthless weeds. When cleared and cultivated, this same unproductive field will yield plentiful harvests of food for human sustenance.

This same difference is noticeable among animals; some have been domesticated, educated, others left wild. The proof is clear that the world of nature is imperfect, the world of education perfect. That is to say, man is rescued from the exigencies of nature by training and culture; consequently education is necessary, obligatory. But education is of various kinds. There is a training and development of the physical body which insures strength and growth. There is intellectual education or mental training for which schools and colleges are founded. The third kind of education is that of the spirit. Through the breaths of the Holy Spirit, man is uplifted into the world of moralities and illumined by the lights of divine bestowals. The moral world is only attained through the effulgence of the Sun of Reality and the quickening life of the divine spirit. For this reason the holy manifestations of God appear in the human world. They come to educate and illuminate mankind, to bestow spiritual susceptibilities, to quicken inner perceptions and thereby adorn the reality of man—the human temple—with divine graces. Through them, man may become the point of the emanations of God and the recipient of heavenly bounties. Under the influence of their teachings he may become the manifestation of the effulgences of God and a magnet attracting the lights of the supreme world. For this reason the holy divine manifestations are the first teachers and educators of humanity; their traces are the highest evidences and their spiritual tuition is universal in its application to the world of mankind. Their influence and power are immeasurable and unlimited. One heavenly personage has developed many nations. For example, His Holiness Jesus Christ, single and unassisted educated the Roman, Greek and Assyrian nations and all of Europe. It is evident therefore that the greatest education is that of the Spirit.

The spirit of man must acquire its bounties from the kingdom of God in order that it may become the mirror and manifestation of lights and the dawning-point of divine traces, because the human reality is like the soil. If no bounty of rain descends from heaven upon the soil, if no heat of the sun penetrates, it will remain black, forbidding, unproductive; but when the moistening shower and the effulgent glow of the sun rays fall upon it, beautiful and redolent flowers grow from its bosom. Similarly the human spirit or reality of man, unless it becomes the recipient of the lights of the kingdom, develops divine susceptibilities and consciously reflects the effulgence of God, will not be the manifestation of ideal bounties; for only the reality of man can become

the mirror wherein the lights of God are revealed. The reality of man will then be as the spirit of this world; for just as the animus of life quickens the physical human body so the body of the world will receive its vivification through the animating virtue of the sanctified spirit of man.

It is evident that the holy manifestations and divine dawning-points are necessary, for these blessed and glorious souls are the foremost teachers and educators of mankind, and all human souls are developed through them by the bounty of the Holy Spirit of God.

During the ministry of His Holiness Jesus Christ in Palestine, he was surrounded by people of various nations including the Jews, all of them living in the condition of extreme ignorance, bereft of the Word of God and darkened in consciousness. His Holiness Christ educated these people and quickened them with the life of the Word so that they in turn became the instruments of educating the world, illumining the east and the west.

Consider the wonderful effect of spiritual education and training. By it the fisherman Peter was transformed into the greatest of teachers. Spiritual education made the disciples radiant lamps in the darkness of the world and caused the Christians of the first and second centuries to become renowned everywhere for their virtues. Even philosophers bore testimony to this. Among them was Galen the physician who wrote a book upon the subject of the progress of the nations. He was a celebrated philosopher of the Greeks; although not a Christian. In his book he has stated that religious beliefs exercise a tremendous influence upon civilization and that the world is in need of such belief. In proof of this, he says in substance "In our time there is a certain people called Christians, who though neither philosophers nor scholastically trained, are superior to all others as regards their morality. They are perfect in morals. Each one of them is like a great philosopher in morals, ethics and turning toward the kingdom of God." This is evidence from the testimony of an intelligent outside observer that spiritual education is the light of the world of humanity and that its absence in the world is darkness itself.

His Holiness BAHÁ 'ULLAH appeared in Persia at a time when the darkness of ignorance enveloped the east and there was no trace of human love and fellowship. Through divine education and the power of the breaths of the Holy Spirit, he so refined the souls of the Persians who followed him that they attained a station of highest intelligence and reflected the attributes of perfec-

tion to the world. Whereas formerly they were ignorant, they became knowing; they were weak, they became mighty; they were without integrity, they became conscientious; they were hostile towards all men, they developed love for humanity; they were spiritually negligent, they became mindful and attentive; they were sleeping, they became awakened; they disagreed among themselves, they united in love and are now striving to render service to the world of humankind. Service to God and mankind is their sole intention; they have neither wish nor desire save that which is in accordance with the good-pleasure of God. The good-pleasure of God is love for his creatures. The will and plan of God is that each individual member of humankind shall become illumined like unto a lamp, radiant with all the destined virtues of humanity, leading his fellow creatures out of natal darkness into the heavenly light. Therein rests the virtue and glory of the world of humanity. This is the perfection, honor and glory of man; otherwise man is an animal and without differentiation from the creatures of that lower kingdom.

It is clearly evident that while man possesses powers in common with the animal, he is distinguished from the animal by intellectual attainment, spiritual perception, the acquisition of virtues, capacity to receive the bestowals of divinity, lordly bounty and emanations of heavenly mercy. This is the adornment of man, his honor and sublimity. Humanity must strive toward this supreme station. His Holiness Christ has interpreted this station as the second birth. Man is first born from a world of darkness, the matrix of the mother, into this physical world of light. In the dark world from whence he came he had no knowledge of the virtues of this existence. He has been liberated from a condition of darkness and brought into a new and spacious realm where there is sunlight, the stars are shining, the moon sheds its radiance, there are beautiful views, gardens of roses, fruits and all the blessings of the present world. How did he attain these blessings? Through the agency of birth from the mother. Just as man has been physically born into this world, he may be reborn from the realm and matrix of nature; for the realm of nature is a condition of animalism, darkness and defect. In this second birth he attains the world of the kingdom. There he witnesses and realizes that the world of nature is a world of gloom whereas the kingdom is a world of radiance; the world of nature is a world of defects, the kingdom is a realm of perfection; the world of nature is a world without enlightenment, the kingdom of spiritual humanity is a heaven of illumination. Great discoveries and reve-

lations are now possible for him; he has attained the reality of perception; his circle of understanding is illimitably widened; he views the realities of creation, comprehends the divine bounties and unseals the mystery of phenomena. This is the station which His Holiness Christ has interpreted as the second birth. He says that just as ye were physically born from the mother into this world, ye must be born again from the mother world of nature into the life of the divine kingdom. May you all attain this second spiritual birth. "That which is born of the flesh is flesh; that which is born of the spirit is spirit."

I pray that the confirmation of God may descend upon you. May you all be born again from this mortal world into the realm of the kingdom. May you clearly witness the signs of God, sense the virtues of the divine, attain the eternal bounties and perceive the reality of life everlasting.

Discourses of Abdul Baha delivered in Denver.

*September 24th, 1912, at Denver, Colorado.
Home of Mrs. Roberts.*

From Stenographic Notes.

I HAVE come from distant lands of the east to visit you, crossing the great ocean and traveling a long distance upon this continent. Consider how I have longed to meet you, for my body is frail and weak, incapable of long endurance, yet Praise be to God! we have at last reached Denver. Such a gathering as this is worthy of thanksgiving; it is peerless and unique among meetings. Other meetings are held from motives of material interests, such as social, political, commercial, educational; but this assemblage has no other purpose than attainment to the divine kingdom; therefore it is unique, unequaled. The hearts have turned to God, spirits are exalted through the glad-tidings of God, the intentions of all are directed to God. What better meeting could be imagined than this?

Such a gathering is fundamentally spiritual, sincere and most important. But we must arise in the accomplishment of its purposes for our attention is directed toward the heavenly kingdom unto which we must render faithful service. Therefore all individuals present here must be in the attitude of perfect love and fellowship, manifesting the utmost humility and self-sacrifice, turning our thoughts toward the kingdom of God so that our meeting may be an expression of the glorified hosts of the Supreme Concurrence.

Praise be to God! we are living in a century of light. Praise be to God! we are upon earth in the day of divine effulgence. Praise be to God! we are alive in this time of the manifestation of divine love. Praise be to God! that we live in the day of the outpouring of heavenly bounty. Praise be to God! this is a day wherein the lights and splendors have awakened progress throughout the east and the west. Many holy souls in former times longed to witness this century, lamenting night and day, yearning to be upon the earth in this cycle; but our presence and privilege is the beneficent gift of the Lord. In his divine mercy and absolute virtue he has bestowed this upon us even as His Holiness Christ declared "Many are called but few chosen."

Verily God has chosen you for his love and knowledge; God has chosen you for the worthy service of unifying mankind; God has chosen you for the purpose of investigating reality and promulgating international peace; God has chosen you for the progress and development of humanity, for spreading and proclaiming true education, for the expression of love toward your fellow-creatures and the removal of prejudice; God has chosen you to blend together human hearts and give light to the human world. The doors of his generosity are wide, wide open to us but we must be attentive, alert and mindful, occupied with service to all mankind, appreciating the bestowals of God and ever conforming to his will.

Observe how darkness has overspread the world. In every corner of the earth there is strife, discord and warfare of some kind. Mankind is submerged in the sea of materialism and occupied with the affairs of this world. They have no thought beyond earthly possessions and manifest no desire save the passions of this fleeting, mortal existence. Their utmost purpose is the attainment of material livelihood, physical comforts and worldly enjoyments such as constitute the happiness of the animal world rather than the world of man.

The honor of man is through the attainment of the knowledge of God; his happiness is from the love of God; his joy is in the glad-tidings of God; his greatness is dependent upon his servitude to God. The highest development of man is his entrance into the divine kingdom; and the outcome of this human existence is the nucleus and essence of eternal life. If man is bereft of the divine bestowals and if his enjoyment and happiness are restricted to his material inclinations, what distinction or difference is there between the animal and himself? In fact the animal's happiness is greater, for its wants are fewer and its means of livelihood easier to acquire. Although it is necessary for man to strive for material needs and comforts, his real need is the acquisition of the bounties of God. If he is bereft of divine bounties, spiritual susceptibilities and heavenly glad-tidings, the life of man in this world has not yielded any worthy fruit. While possessing physical life he should lay hold of the life spiritual, and together with bodily comforts and happiness, he should enjoy divine pleasures and content. Then is man worthy of the title man; then will he be "after the image and likeness of God," for the image of the Merciful consists of the attributes of the heavenly kingdom. If no fruits of the kingdom appear in the garden of his soul, man is not in the image and likeness of God but if those fruits are forthcoming he becomes the recipient of ideal bestowals and is

enkindled with the fire of the love of God. If his morals become spiritual in character, his aspirations heavenly and his actions conformable to the will of God, man has attained the image and likeness of his creator; otherwise he is the image and likeness of satan. Therefore His Holiness Christ hath said "Ye shall know them by their fruits."

What are the fruits of the human world? They are the spiritual attributes which appear in man. If man is bereft of those attributes he is like a fruitless tree. One whose aspiration is lofty and who has developed self-reliance will not be content with a mere animal existence. He will seek the divine kingdom; he will long to be in heaven although he still walks the earth in his material body, and though his outer visage be physical, his face of inner reflection will become spiritual and heavenly. Until this station is attained by man, his life will be utterly devoid of real outcomes. The span of his existence will pass away in eating, drinking and sleeping, without eternal fruits, heavenly traces or illumination; without spiritual potency, life everlasting or the lofty attainments intended for him during his pilgrimage through the human world. You must thank God that your efforts are high and noble, that your endeavors are worthy, that your intentions are centered upon the kingdom of God and that your supreme desire is the acquisition of eternal virtues. You must act in accordance with these requirements. A man may be a Bahai in name only. If he is a Bahai in reality, his deeds and actions will be decisive proofs of it. What are the requirements? Love for mankind, sincerity toward all, reflecting the oneness of the world of humanity, philanthropy, becoming enkindled with the fire of the love of God, attainment to the knowledge of God and that which is conducive to human welfare.

This evening we were speaking of the fellowship and unity of the Persian Bahais. They can truly be called lovers. For example, if one of the friends of God arrived in their city, all the friends would rejoice and assemble together in a meeting with him. If he were ill they would care for him; if sad they would comfort him. They would care for him in every way and give unmistakable evidence that there is a spiritual relationship amongst them.

Strangers and outsiders are astonished at this love and radiant affection existing among the Bahais. They inquire about it. They observe the unity and agreement manifest among them. They say "What a beautiful spirit shines in their faces!" All envy it and wish that such a bond of love might be witnessed everywhere.

Therefore to you, my first admonition is this: Associate most kindly with all; be as one family; pursue this same pathway. Let your intentions be one that your love may permeate and affect the hearts of others, so that they may grow to love each other, and all attain to this condition of oneness.

The world of humanity is filled with darkness; you are its radiant candles. It is very poor; you must be the treasury of the kingdom. It is exceedingly debased; you must be the cause of its exaltation. It is bereft of divine graces; you must give it impetus and spiritual quickening. According to the teachings of His Holiness BAHÁ 'ULLAH you must love and cherish each individual member of humanity.

The first sign of faith is love. The message of the holy divine manifestations is love; the phenomena of creation are based upon love; the radiance of the world is due to love; the well-being and happiness of the world depend upon it. Therefore I admonish you that you must strive throughout the human world to diffuse the light of love. The people of this world are thinking of warfare; you must be peacemakers. The nations are self-centered; you must be thoughtful of others rather than yourselves. They are neglectful; you must be mindful. They are asleep; you should be awake and alert. May each one of you be as a shining star in the horizon of eternal glory. This is my wish for you and my highest hope. I have come long distances that you may attain these attributes and divine favors. Praise be to God! I have attended this meeting which has for its purpose the commemoration of God.

II

*September 25th, 1912, at Second Divine Science Church, 3929
West 38th Avenue, Denver, Colo.*

From Stenographic Notes.

IN the Orient I was informed of the lofty purposes and wonderful attainments of the American people. When I arrived in this country I realized that American ideals are indeed most praiseworthy and that the people here are lovers of truth. They investigate reality and there is no trace of fanaticism among them. Today the nations of the world are on the verge of war, influenced and impelled by prejudices of ignorance and racial fanaticism. Praise be to God! you are free from such prejudice, for you believe in the oneness and solidarity of the world

of humanity. There is no doubt that the divine confirmations will uphold you.

One of the forms of prejudice which afflict the world of mankind is religious bigotry and fanaticism. When this hatred burns in human hearts it becomes the cause of revolution, destruction, abasement of humankind and deprivation of the mercy of God. For the holy manifestations and divine founders of religion themselves were completely unified in love and agreement whereas their followers are characterized by bitter antagonism and attitudes of hostility toward each other. God has desired for mankind the effulgence of love but through blindness and misapprehension man has enveloped himself in veils of discord, strife and hatred. The supreme need of humanity is cooperation and reciprocity. The stronger the ties of fellowship and solidarity amongst men the greater will be the power of constructiveness and accomplishment in all the planes of human activity. Without cooperation and reciprocal attitude, the individual member of human society remains self-centered, uninspired by altruistic purposes, limited and solitary in development like the animal and plant organisms of the lower kingdoms. The lower creatures are not in need of cooperation and reciprocity. A tree can live solitary and alone but this is impossible for man, without retrogression. Therefore every cooperative attitude and activity of human life is praiseworthy and foreintended by the will of God. The first expression of cooperation is family relationship which is unreliable and uncertain in its potency, for it is subject to separation and does not permanently cement together the individual members of humanity. There is also a cooperation and oneness in nativity or race which is likewise not efficient, for although its members may agree in general, they differ radically in personal and particular points of view. Racial association therefore will not insure the requirements of divine relationship. There are other means in the human world by which physical association is established but these fail to weld together the hearts and spirits of men and are correspondingly inefficient. Therefore it is evident that God has destined and intended religion to be the cause and means of cooperative effort and accomplishment among mankind. To this end he has sent the prophets of God, the holy manifestations of the Word in order that the fundamental reality and religion of God may prove to be the bond of human unity; for the divine religions revealed by these holy messengers have the one and same foundation. All will admit therefore that the divine religions are intended to be the means of true human cooperation;

that they are united in the purpose of making humanity one family, for they rest upon the universal foundation of love and love is the first effulgence of divinity.

Each one of the divine religions has established two kinds of ordinances, the essential and the accidental. The essential ordinances rest upon the firm, unchanging, eternal foundations of the Word itself. They concern spiritualities, seek to stabilize morals, awaken intuitive susceptibilities, reveal the knowledge of God and inculcate the love of all mankind. The accidental laws concern the administration of outer human actions and relations, establishing rules and regulations requisite for the world of bodies and their control. These are ever subject to change and supersedeure according to exigencies of time, place and condition. For example, during the time of Moses, ten commandments concerning the punishment of murder were revealed in his book. Divorce was sanctioned and polygamy allowable to a certain extent. If a man committed theft, his hand was cut off. This was drastic law and severe punishment applicable to the time of Moses, but when the time of His Holiness Christ came, minds had developed, realizations were keener and spiritual perceptions had advanced, so that certain laws concerning murder, plurality of wives and divorce were abrogated; but the essential ordinances of the Mosaic dispensation remained unchanged. These were the foundation realities of the knowledge of God and the holy manifestations, the purification of morals, the awakening of spiritual susceptibilities,—eternal principles in which there is no change or transformation. Briefly; the foundation of the divine religions is one eternal foundation but the laws for temporary conditions and exigencies are subject to change. Therefore by adherence to these temporary laws, blindly following and imitating ancestral forms, difference and divergence have arisen among followers of the various religions, resulting in disunion, strife and hatred. Blind imitations and dogmatic observances are conducive to alienation and disagreement; they lead to bloodshed and destruction of the foundations of humanity. Therefore the religionists of the world must lay aside these imitations and investigate the essential foundation or reality itself which is not subject to change or transformation. This is the divine means of agreement and unification.

The purpose of all the divine religions is the establishment of the bonds of love and fellowship among men; and the heavenly phenomena of the revealed Word of God are intended to be a source of knowledge and illumination to humanity. So long as

man persists in his adherence to ancestral forms and imitation of obsolete ceremonials, denying higher revelations of the divine light in the world, strife and contention will destroy the purpose of religion and make love and fellowship impossible. Each of the holy manifestations announced the glad-tidings of his successor and each one confirmed the message of his predecessor. Therefore inasmuch as they were agreed and united in purpose and teaching, it is incumbent upon their followers to be likewise united in love and spiritual fellowship. In no other way will discord and alienation disappear and the oneness of the world of humanity be established.

After we have proved the validity of the manifestations of the Word of God by investigating the divine teachings, we must discover for a certainty whether they have been real educators of mankind. Among the revelators of the law of God was His Holiness Moses. When he appeared, all the contemporaneous nations rejected him. Notwithstanding this, single and alone he promulgated the divine teachings and liberated a nation from the lowest condition of degradation and bondage. The people of Israel were ignorant, lowly, debased in morals, a race of slaves under burdensome oppression. His Holiness Moses led them out of captivity and brought them to the Holy Land. He educated and disciplined them; established among them the foundations of material and divine civilization. Through the education of Moses these ignorant people attained an advanced degree of power and prestige culminating in the glory of the reign of Solomon. From the abyss of bereavement and slavery they were uplifted to the highest plane of progress and civilized nationhood. It is evident therefore that His Holiness Moses was an educator and teacher. The purpose and mission of the holy divine messengers is the training and advancement of humanity, the cultivation of divine fruits in the gardens of human hearts, the reflection of heavenly effulgence in the mirrors of human souls, the quickening of mental capacity and the increase of spiritual susceptibilities. When these results and outcomes are witnessed in mankind, the function and mission of the manifestations are unmistakable. His Holiness Christ, single and alone, without schooling or outward education and trained to labor in the shop of a carpenter, appeared in the world at the time when the Jewish nation was in the greatest abasement. This radiant youth, without wealth, power of armies or prestige rescued the Jews who believed on him, from tyranny and degradation and lifted them to the highest plane of development and glory. Peter his disciple was a fisher-

man. Through the power of His Holiness Christ he shed light upon all the horizons of the world. Furthermore, various people of the Greek, Roman, Egyptian and Assyrian nations were brought together in unity and agreement; where warfare and bloodshed had existed, humility and love were manifest and the foundations of divine religion were established, never to be destroyed. This proves that His Holiness Christ was a heavenly teacher and educator of the world of humanity, for such evidences are historical and irrefutable, not based upon tradition and circumstantial report. The power of his Word in cementing these nations together is as clear and evident as the sun at midday. There is no need of further demonstration.

The proof of the validity of a manifestation of God is the penetration and potency of his Word, the cultivation of heavenly attributes in the hearts and lives of his followers and the bestowal of divine education upon the world of humanity. This is absolute proof. The world is a school in which there must be teachers of the Word of God. The evidence of the ability of these teachers is efficient education of the graduating classes.

In the early part of the nineteenth century, the horizon of Persia was shrouded in great darkness and ignorance. The people of that country were in a condition of barbarism. Hatred and bigotry prevailed among the various religions; bloodshed and hostility were frequent among sects and denominations of belief. There were no evidences of affiliation and unity; violent prejudice and antagonism ruled the hearts of men. At such a time as this, His Holiness BAHÁ'ULLÁH proclaimed the first principle of his mission and teaching,—the oneness of the world of humanity. His second announcement was the investigation of reality; the third was the oneness of the foundations of the divine religions. Through spiritual education, he led the people out of darkness and ignorance into the clear light of truth, illuminated their hearts with the splendor of knowledge, laid a true and universal basis for religious teachings, cultivated the virtues of humanity, conferred spiritual susceptibilities, awakened inner perceptions and changed the dishonor of prejudiced souls to the highest degree of honor and capacity. Today in Persia and the Orient you will find the followers of His Holiness BAHÁ'ULLÁH united in the closest ties of fellowship and love. They have abandoned religious prejudices and have become as one family. When you enter their meetings you will find Christians, Mohammedans, Buddhists, Zoroastrians, Jews and representatives of other beliefs present, all conjoined in a wonderful unity without a

trace of bigotry or fanaticism, and the light of the oneness of the world of humanity reflected in their faces. Day by day they are advancing, manifesting greater and still greater love for each other. Their faith is fixed upon the unification of mankind and their highest purpose is the oneness of religious belief. They proclaim to all humanity the sheltering mercy and infinite grace of God. They teach the reconciliation of religion with science and reason. They show forth in words and deeds the reality of love for all mankind as the servants of one God and the recipients of his universal bounty. These are their thoughts, their beliefs, their guiding principles, their religion. No trace of religious, racial, patriotic or political prejudice can be found among them, for they are real servants of God and obedient to his will and command.

My highest hope and desire is that the strongest and most indissoluble bond shall be established between the American nation and the people of the Orient. This is my prayer to God. May the day come when through divine and spiritual activity in the human world, the religions shall be reconciled and all races of mankind come together in unity and love. Fifty years ago His Holiness BAHÁ'ULLAH proclaimed the peace of the nations and oneness of the divine religions, addressing his words to all the kings and rulers of the world in specific tablets. Therefore my supreme desire is the unity of the east and west, Universal Peace, and the oneness of the world of humanity.

NOTE—The foregoing pages were set up in type and plated in the year 1922; the following pages were set up and plated in the year 1925. During this interval the spelling of many of the Baha'i words was revised by Shoghi Effendi.

Discourses of 'Abdu'l-Baha delivered in Oakland, Palo Alto, San Francisco and Sacramento.

*October 7, 1912, at Japanese Independent Church, Oakland, Calif.
Japanese Young Men's Christian Association.*

Notes by Bijou Straun

IT is a great happiness to be here this evening, especially for the reason that the members of this Association have come from the region of the Orient. For a long time I have entertained a desire to meet some of the Japanese friends. That nation has achieved extraordinary progress in a short space of time; a progress and development which have astonished the world. Inasmuch as they have advanced in material civilization they must assuredly possess the capacity for spiritual development. For this reason I have an excessive longing to meet them. Praise be to God! this pleasure is now afforded me, for here in this city I am face to face with a revered group of the Japanese. According to report the people of the Japanese nation are not prejudiced. They investigate reality. Wherever they find truth they prove to be its lovers. They are not attached tenaciously to blind imitations of ancient beliefs and dogmas. Therefore it is my great desire to discourse with them upon a subject in order that the unity and blending together of the nations of the east and the nations of the west may be furthered and accomplished. In this way religious, racial and political prejudice, partisan bias and sectarianism will be dispelled amongst men. Any kind of prejudice is destructive to the body-politic.

When we review history from the beginning of human existence to the present age in which we live, it is evident all war and conflict, bloodshed and battle, every form of sedition has been due to some form of prejudice, whether religious, racial or national, to partisan bias and selfish prejudice of some sort. Even today we witness an upheaval in the Balkans, a war of religious prejudice. Some years ago when I was living in Roumelia, war broke out among the religious peoples. There was no attitude of justice or equity whatever amongst them. They pillaged the properties of each other, burning each others homes and houses, slaughtering men, women and children, imagining that such warfare and bloodshed was the means of drawing near to God. This clearly proved that prejudice is a destroyer of the foundations of the world of humanity whereas religion was meant to be the cause of fellowship and agreement.

Religion must be the cause of love. Religion must be the cause

of justice, for the wisdom of the manifestations of God is directed toward the establishing of the bond of a love which is indissoluble. The bonds which hold together the body-politic are not sufficient. These bonds may be mentioned; for instance the bond of patriotism. This is evidently not a sufficient bond, for how often it happens that people of the same nation wage civil war amongst themselves. The bond of fellowship may be racial but history proves this is not sufficiently strong, for tremendous wars have broken out between peoples of the same racial lineage. Again the bond holding men together may be political. How often it happens that the diplomacy of nations makes a treaty of peace one day and on the morrow a declaration of war! It is historically evident and manifest that these bonds are not self-sufficient.

The real bond of integrity is religious in character, for religion indicates the oneness of the world of humanity. Religion serves the world of morality. Religion purifies the hearts. Religion impels men to achieve praiseworthy deeds. Religion becomes the cause of love in human hearts, for religion is a divine foundation, the foundation ever conducive to life. The teachings of God are the source of illumination to the people of the world. Religion is ever constructive not destructive.

The foundation of all the divine religions is one. All are based upon reality. Reality does not admit plurality, yet amongst mankind there have arisen differences concerning the manifestations of God. Some have been Zoroastrians, some are Buddhists, some Jews, Christians, Mohammedans and so on. This has become a source of divergence whereas the teachings of the holy souls who founded the divine religions are one in essence and reality. All these have served the world of humanity. All have summoned souls to peace and accord. All have proclaimed the virtues of humanity. All have guided souls to the attainment of perfections but among the nations certain imitations of ancestral forms of worship have arisen. These imitations are not the foundation and essence of the divine religions. Inasmuch as they differ from the reality and the essential teachings of the manifestations of God dissensions have arisen and prejudice has developed. Religious prejudice thus becomes the cause of warfare and battle.

If we abandon these time-worn blind imitations and investigate reality all of us will be unified. No discord will remain; antagonism will disappear. All will associate in fellowship. All will enjoy the cordial bonds of friendship. The world of creation will then attain composure. The dark and gloomy clouds of blind imitations

and dogmatic variances will be scattered and dispelled; the Sun of Reality will shine most gloriously.

Verily we should consider the divine prophets as the intermediaries, but mankind has made use of them as causes of dissension and strife. In reality they were the intermediaries of love and reconciliation. If they were not sources of love and fellowship amongst men, then undoubtedly they were not true, for the divine wisdom and purpose in sending the prophets was the manifestation of love in human hearts. Therefore we must investigate reality. First of all let us determine whether these prophets were valid or not by using rational proofs and shining arguments, not simply quoting traditionary evidences, because traditions are divergent and the source of dissension.

Among the holy, divine manifestations of God was His Holiness Moses. The sending of prophets has ever been for the training of humanity. They are the first educators and trainers. If Moses has developed the body-politic, there is no doubt that he was a true teacher and educator. This will be proof and evidence that he was a prophet. We shall consider how His Holiness was sent to the children of Israel when they were in the abyss of despair, in the lowest degree of ignorance and heedlessness, degraded and under conditions of bondage. His Holiness Moses rescued these degraded people of Israel from that state of bondage. He raised them from that condition of ignorance, saved them from barbarism and led them into the Holy Land. He educated them, endowed them with sagacious instincts, made them worthy and honorable. He civilized them, raised them to a higher plane of existence until they were enabled to establish a national sovereignty, the great kingdom of Solomon. This proves that His Holiness Moses was a teacher and an educator. He had neither army nor dominion, neither did he possess wealth. It was only through an idealistic power that he cemented them together proving that he was a prophet of God, an educator and trainer.

Likewise must we set aside prejudice in considering other divine educators, by investigating reality. For instance let us take His Holiness the Buddha or His Holiness Confucius. Both achieved results greater than Moses. They educated the body-politic, trained mighty nations, and there is no doubt whatever that they were prophets, for the mission of prophethood is education, and these wondrous souls trained and educated mankind.

His Holiness Christ was a unique personage, without helper or assistant. Single and solitary he arose to train great and mighty

nations; the Romans, Greeks, Egyptians, Syrians, Chaldeans and Assyrians came under his influence. He was able to bind together many nations, melting them together as it were and pouring them into one mould, changing their enmity into love, war into peace. Under his influence satanic souls became veritable angels, tyrannical rulers became just, the human moral standard was raised. This proves that His Holiness Christ was an educator, a teacher and trainer of nations. If we deny this it is nought but injustice.

These blessed souls whether Moses, Buddha, Confucius or Zoroaster were the cause of the illumination of the world of humanity. How can we deny such irrefutable proof? How can we be blind to such light? How can we dispute the validity of His Holiness Christ? This is injustice. This is a denial of reality. Man must be just. We must set aside bias and prejudice. We must abandon the imitations of ancestors and forefathers. We ourselves must investigate reality and be fair in judgment.

The old nation of Persia denied all these facts, harboring the utmost hatred and enmity toward other religious beliefs besides their own. We have investigated reality and found that these holy souls mentioned were all sent of God. All of them have sacrificed life, endured ordeals and tribulations in order that they might educate us. How can such love be forgotten? The light of Christ is evident. The candle of Buddha is shining. The star of Moses is sparkling. The flame ignited by Zoroaster is still burning. How can we deny them? It is injustice. It is a denial of complete evidence. If we forsake imitations all will become united and no differences will remain to separate us.

We entertain no prejudice against Mohammed. Outwardly the Arabian nation was instrumental in overthrowing the Parsee dominion, the sovereignty of Persia. Therefore the old Parsee nation manifested the utmost contempt toward the Arabs. But we deal justly and will never abandon the standard of fairness. The Arabians were in the utmost state of degradation. They were bloodthirsty and barbarous, so savage and degraded that the Arabian father often buried his own daughter alive. Consider, could any barbarism be lower than this? The nation consisted of warring, hostile tribal peoples inhabiting the vast Arabian peninsula, and their business consisted in fighting and pillaging each other, making captive women and children, killing each other. Mohammed appeared among such a people. He educated and unified these barbarous tribes, put an end to their shedding of blood. Through his education they reached such a degree of civilization that they subdued

and governed continents and nations. What a great civilization was established in Spain by the Mohammedans! What a marvelous civilization was founded in Morocco by the Moors! What a powerful caliphate or successorship was set up in Baghdad! How much Islam served and furthered the cause of science! Why then should we deny Mohammed? If we deny him we awaken enmity and hatred. By our prejudice we become the cause of war and bloodshed; for prejudice was the cause of the tremendous storm which swept through human history for thirteen hundred years and still continues. Even now in the Balkans a commotion is apparent, reflecting it.

The Christian people number nearly three hundred millions and the Mohammedans about the same. It is no small task to do away with such numbers. And furthermore why should they be obliterated? For these are all servants of the one God. Let us strive to establish peace between Christians and Mohammedans. Is it not better? What is the benefit of war? What is its fruitage? For thirteen hundred years there has been warfare and hostility. What good result has been forthcoming? Is it not folly? Is God pleased with it? Is His Holiness Christ pleased? Is Mohammed? It is evident that they are not. The prophets have extolled each other to the utmost. His Holiness Mohammed declares Christ to be the Spirit of God. This is an explicit text of the koran. He declares Christ to be the Word of God. He has eulogized the disciples of Christ to the utmost. He has bestowed upon Her Grace Mary, the Mother of Christ, the highest praise. Likewise His Holiness Christ has extolled Moses. He spread broadcast the old testament, the torah, and caused the name of Moses to reach unto the east and the west. The purpose is this;—that the prophets themselves have manifested the utmost love toward each other but the nations who believe and follow them are hostile and antagonistic among themselves.

The world was in this condition of darkness when His Holiness BAHĀ'U'LLĀH appeared upon the Persian horizon. He hoisted the banner of the oneness of the world of humanity. He proclaimed International Peace. He admonished the Persian nation to investigate reality, announced that religion must be the cause of unity and love, that it must be the means of binding hearts together, the cause of life and illumination. If religion becomes the cause of enmity and bloodshed, then irreligion is to be preferred, for religion is the remedy for every ailment, and if a remedy should become the cause of ailment and difficulty, it is better to abandon

it. Today in Persia you will see the Mohammedans, Christians, Zoroastrians, Buddhists assembled together in the same meeting, living in accordance with the teachings of BAHĀ'U'LLĀH, manifesting utmost love and accord. Rancor, hatred, antagonism and violence have disappeared; they live together as one family.

And ye who are the people of the Orient—the Orient which has ever been the dawning-point of lights—from whence the Sun of Reality has ever shone forth casting its effulgence upon the West—ye therefore must become the manifestations of lights. Ye must become brilliant lamps. Ye must shine as stars radiating the light of love toward all mankind. May you be the cause of love amongst the nations. Thus may the world become witness that the Orient has ever been the dawning-point of illumination, the source of love and reconciliation. Make peace with all the world. Love everybody; serve everybody. All are the servants of God. God has created all. He provideth for all. He is kind to all. Therefore must we be kind to all.

I am greatly pleased with this meeting. I am joyous and happy, for here in these western regions I find Orientals seeking education, and who are free from prejudice. May God assist you!

II

*October 8, 1912, at Leland Stanford Junior University,
Palo Alto, Calif.*

Notes by Bijou Straun

THE greatest attainment in the world of humanity has ever been scientific in nature. It is the discovery of the realities of things. Inasmuch as I find myself in the home of science—for this is one of the great universities of the country, and well known abroad,—I feel a keen sense of joy.

The highest praise is due to men who devote their energies to science; and the noblest center is a center wherein the sciences and arts are taught and studied. Science ever tends to the illumination of the world of humanity. It is the cause of eternal honor to man, and its sovereignty is far greater than the sovereignty of kings. The dominion of kings has an ending; the king himself may be dethroned; but the sovereignty of science is everlasting and without end. Consider the philosophers of former times. Their rule and dominion is still manifest in the world. The Greek and Roman kingdoms with all their grandeur passed away; the ancient

sovereignties of the Orient are but memories whereas the power and influence of Plato and Aristotle still continue. Even now in schools and universities of the world their names are revered and commemorated, but where do we hear the names of bygone kings extolled? They are forgotten and rest in the valley of oblivion. It is evident that the sovereignty of science is greater than the dominion of rulers. Kings have invaded countries and achieved conquest through the shedding of blood, but the scientist through his beneficent achievements invades the regions of ignorance conquering the realm of minds and hearts. Therefore his conquests are everlasting. May you attain extraordinary progress in this center of education. May you become radiant lights flooding the dark regions and recesses of ignorance with illumination.

Inasmuch as the fundamental principle of the teaching of *BAHA'U'LLAH* is the oneness of the world of humanity, I will speak to you upon the intrinsic oneness of all phenomena. This is one of the abstruse subjects of divine philosophy.

Fundamentally all existing things pass through the same degrees and phases of development, and any given phenomenon embodies all others. An ancient statement of the Arabian philosophers declares that "All things are involved in all things." It is evident that each material organism is an aggregate expression of single and simple elements, and a given cellular element or atom has its coursings or journeyings through various and myriad stages of life. For example we will say the cellular elements which have entered into the composition of a human organism were at one time a component part of the animal kingdom; at another time they entered into the composition of the vegetable and prior to that, existed in the kingdom of the mineral. They have been subject to transference from one condition of life to another, passing through various forms and phases, exercising in each existence special functions. Their journeyings through material phenomena are continuous. Therefore each phenomenon is the expression in degree of all other phenomena. The difference is one of successive transfereces and the period of time involved in evolutionary process.

For example it has taken a certain length of time for this cellular element in my hand to pass through the various periods of metabolism. At one period it was in the mineral kingdom subject to changes and transfereces in the mineral state. Then it was transferred to the vegetable kingdom where it entered into different grades and stations. Afterward it reached the animal plane, appearing in forms of animal organisms until finally in its trans-

ferences and coursings it attained to the kingdom of man. Later on it will revert to its primordial elemental state in the mineral kingdom, being subject as it were to infinite journeyings from one degree of existence to another, passing through every stage of being and life. Whenever it appears in any distinct form or image it has its opportunities, virtues and functions. As each component atom or element in the physical organisms of existence is subject to transference through endless forms and stages, possessing virtues peculiar to those forms and stations it is evident that all phenomena of material being are fundamentally one. In the mineral kingdom this component atom or element possesses certain virtues of the mineral; in the kingdom of the vegetable it is imbued with vegetable qualities or virtues; in the plane of animal existence it is empowered with animal virtues—the senses; and in the kingdom of man it manifests qualities peculiar to the human station.

As this is true of material phenomena, how much more evident and essential it is that oneness should characterize man in the realm of idealism which finds its expression only in the human kingdom? Verily the origin of all material life is one and its termination likewise one. In view of this fundamental unity and agreement of all phenomenal life, why should man in his kingdom of existence wage war or indulge in hostility and destructive strife against his fellow-man? Man is the noblest of the creatures. In his physical organism he possesses the virtues of the mineral kingdom. Likewise he embodies the virtue augmentative or power of growth which characterizes the kingdom of the vegetable. Furthermore in his degree of physical existence he is qualified with functions and powers peculiar to the animal beyond which lies the range of his distinctive human mental and spiritual endowment. Considering this wonderful unity of the kingdoms of existence and their embodiment in the highest and noblest creature, why should man be at variance and in conflict with man? Is it fitting and justifiable that he should be at war, when harmony and interdependence characterize the kingdoms of phenomenal life below him? The elements and lower organisms are synchronized in the great plan of life. Shall man infinitely above them in degree be antagonistic and a destroyer of that perfection? God forbid such a condition!

From the fellowship and commingling of the elemental atoms life results. In their harmony and blending there is ever newness of existence. It is radiance, completeness; it is consummation; it is life itself. Just now the physical energies and natural forces which come under our immediate observation are all at peace. The

sun is at peace with the earth upon which it shines. The soft breathing winds are at peace with the trees. All the elements are in harmony and equilibrium. A slight disturbance and discord among them might bring another San Francisco earthquake and fire. A physical clash, a little quarreling among the elements as it were, and a violent cataclysm of nature results. This happens in the mineral kingdom. Consider then the effect of discord and conflict in the kingdom of man so superior to the realm of inanimate existence. How great the attendant catastrophe especially when we realize that man is endowed by God with mind and intellect. Verily mind is the supreme gift of God. Verily intellect is the effulgence of God. This is manifest and self-evident.

For all created things except man are subjects or captives of nature; they cannot deviate in the slightest degree from nature's law and control. The colossal sun, center of our planetary system is nature's captive, incapable of the least variation from the law of command. All the orbs and luminaries in this illimitable universe are likewise obedient to nature's regulation. Our planet the earth acknowledges nature's omnipresent sovereignty. The kingdoms of the mineral, vegetable and animal respond to nature's will and fiat of control. The great bulky elephant with its massive strength has no power to disobey the restrictions nature has laid upon him, but man, weak and diminutive in comparison, empowered by mind which is an effulgence of divinity itself, can resist nature's control and apply natural laws to his own uses.

According to the limitations of his physical powers man was intended by creation to live upon the earth, but through the exercise of his mental faculties, he removes the restriction of this law and soars in the air like a bird. He penetrates the secrets of the sea in submarines and builds fleets to sail at will over the ocean's surface, commanding the laws of nature to do his will. All the sciences and arts we now enjoy and utilize were once mysteries, and according to the mandates of nature should have remained hidden and latent, but the human intellect has broken through the laws surrounding them and discovered the underlying realities. The mind of man has taken these mysteries out of the plane of invisibility and brought them into the plane of the known and visible.

It has classified and adapted these laws to human needs and uses, this being contrary to the postulates of nature. For example electricity was once a hidden or latent natural force. It would have remained hidden if the human intellect had not discovered

it. Man has broken the law of its concealment, taken this energy out of the invisible treasury of the universe and brought it into visibility. Is it not an extraordinary accomplishment that this little creature man has imprisoned an irresistible cosmic force in an incandescent lamp? It is beyond the vision and power of nature itself to do this. The east can communicate with the west in a few minutes. This is a miracle transcending nature's control. Man takes the human voice and stores it in a phonograph. The voice naturally should be free and transient according to the law and phenomenon of sound but man arrests its vibrations and puts it in a box in defiance of nature's laws. All human discoveries were once secrets and mysteries sealed and stored up in the bosom of the material universe until the mind of man which is the greatest of divine effulgences penetrated them and made them subservient to his will and purpose. In this sense man has broken the laws of nature and is constantly taking out of nature's laboratory new and wonderful things. Notwithstanding this supreme bestowal of God which is the greatest power in the world of creation, man continues to war and fight, killing his fellow-man with the ferocity of a wild animal. Is this in keeping with his exalted station? Nay rather this is contrary to the divine purpose manifest in his creation and endowment.

If the animals are savage and ferocious it is simply a means for their subsistence and preservation. They are deprived of that degree of intellect which can reason and discriminate between right and wrong, justice and injustice; they are justified in their actions and not responsible. When man is ferocious and cruel toward his fellow-man it is not for subsistence or safety. His motive is selfish advantage and wilful wrong. It is neither seemly nor befitting that such a noble creature endowed with intellect and lofty thoughts, capable of wonderful achievements and discoveries in sciences and arts, potential with ever higher perceptions and the accomplishment of divine purposes in life should seek the blood of his fellow-men upon the field of battle. Man is the temple of God. He is not a human temple. If you destroy a house, the owner of that house will be grieved and wrathful. How much greater is the wrong when man destroys a building planned and erected by God! Undoubtedly he deserves the judgment and wrath of God.

God has created man lofty and noble; made him a dominant factor in creation. He has specialized man with supreme bestowals, conferred upon him mind, perception, memory, abstraction and the powers of the senses. These gifts of God to man were intended to

make him the manifestation of divine virtues, a radiant light in the world of creation, a source of life and the agency of constructiveness in the infinite fields of existence. Shall we now destroy this great edifice and its very foundation, overthrow this temple of God, the body social or politic? When we are not captives of nature, when we possess the power to control ourselves shall we become captives of nature and act according to its exigencies?

In nature there is the law of the survival of the fittest. Even if man be not educated, then according to the natural institutes this natural law will demand of man supremacy. The purpose and object of schools, colleges and universities is to educate man and thereby rescue and redeem him from the exigencies and defects of nature and to awaken within him the capability of controlling and appropriating nature's bounties. If we should relegate this plot of ground to its natural state, allow it to return to its original condition, it would become a field of thorns and useless weeds, but by cultivation it will become fertile soil yielding a harvest. Deprived of cultivation the mountain slopes would be jungles and forests without fruitful trees. The gardens bring forth fruits and flowers in proportion to the care and tillage bestowed upon them by the gardener. Therefore it is not intended that the world of humanity should be left to its natural state. It is in need of the education divinely provided for it. The holy, heavenly manifestations of God have been the teachers. They are the divine gardeners who transform the jungles of human nature into fruitful orchards and make the thorny places blossom as the rose. It is evident then that the intended and especial function of man is to rescue and redeem himself from the inherent defects of nature and become qualified with the ideal virtues of divinity. Shall he sacrifice these ideal virtues and destroy these possibilities of advancement? God has endowed him with a power whereby he can even overcome the laws and phenomena of nature, wrest the sword from nature's hand and use it against nature itself. Shall he then remain its captive, even failing to qualify under the natural law which commands the survival of the fittest? That is to say shall he continue to live upon the level of the animal kingdom without distinction between them and himself in natural impulses and ferocious instincts? There is no lower degree or greater debasement for man than this natal condition of animalism. The battle-field is the acme of human degradation, the cause of the wrath of God, the destruction of the divine foundation of man.

Praise be to God! I find myself in an assemblage, the members

of which are peace-loving and advocates of international unity. The thoughts of all present are centered upon the oneness of the world of mankind and every ambition is to render service in the cause of human uplift and betterment. I supplicate God that he may confirm and assist you, that each one of you may become a professor emeritus in the world of scientific knowledge, a faithful standard bearer of peace and bonds of agreement between the hearts of men.

Fifty years ago His Holiness BAHÁ'U'LLAH declared the necessity of peace among the nations and the reality of reconciliation between the religions of the world. He announced that the fundamental basis of all religion is one; that the essence of religion is human fellowship and that the differences in belief which exist are due to dogmatic interpretation and blind imitations which are at variance with the foundations established by the prophets of God. He proclaimed that if the reality underlying religious teaching be investigated, all religions would be unified and the purpose of God which is love and the blending of human hearts would be accomplished. According to his teachings if religious belief proves to be the cause of discord and dissension, its absence would be preferable, for religion was intended to be the divine remedy and panacea for the ailments of humanity, the healing balm for the wounds of mankind. If its misapprehension and defilement have brought about warfare and bloodshed instead of remedy and cure, the world would be better under irreligious conditions.

His Holiness BAHÁ'U'LLAH especially emphasized International Peace. He declared that all mankind is the one progeny of Adam and members of one great universal family. If the various races and distinct types of mankind had each proceeded from a different original paternity; in other words if we had two or more Adams for our human fathers, there might be reasonable ground for difference and divergence in humanity today, but inasmuch as we belong to one progeny and one family, all names which seek to differentiate and distinguish mankind as "Italian," "German," "French," "Russian" and so on, are without significance and sanction. We are all human, all servants of God and all come from Mr. Adam's family. Why then all these fallacious national and racial distinctions? These boundary lines and artificial barriers have been created by despots and conquerors who sought to attain dominion over mankind, thereby engendering patriotic feeling and rousing selfish devotion to merely local standards of government. As a rule they themselves enjoyed luxuries in palaces,

surrounded by conditions of ease and affluence while armies of soldiers, civilians and tillers of the soil fought and died at their command upon the field of battle, shedding their innocent blood for a delusion such as "we are Germans," "our enemies are French," etc., when in reality all are humankind, all belong to the one family and posterity of Adam the original father. This prejudice or limited patriotism is prevalent throughout the world, while man is blind to patriotism in the larger sense which includes all races and nativities. From every real standpoint there must and should be peace among all nations.

God created one earth and one mankind to people it. Man has no other habitation, but man himself has come forth and proclaimed imaginary boundary lines and territorial restrictions, naming them "Germany," "France," "Russia," etc. And torrents of precious blood are spilled in defense of these imaginary divisions of our one human habitation, under the delusion of a fancied and limited patriotism.

After all, a claim and title to territory or native land is but a claim and attachment to the dust of earth. We live upon this earth for a few days and then rest beneath it forever. So it is our graveyard eternally. Shall man fight for the tomb which devours him, for his eternal sepulchre? What ignorance could be greater than this? To fight over his grave; to kill another for his grave! What heedlessness! What a delusion!

It is my hope that you who are students in this university may never be called upon to fight for the dust of earth which is the tomb and sepulchre of all mankind, but that during the days of your life you may enjoy the most perfect companionship one with another, even as one family,—as brothers, sisters, fathers, mothers,—associating together in peace and true fellowship.

III

October 10, 1912, at the Open Forum, San Francisco, Calif.

Notes by Bijou Straun

ALTHOUGH I was feeling indisposed this evening, yet owing to the love I entertain for you I have attended this meeting. For I have heard that this is an open forum, investigating reality; that you are free from blind imitations, desiring to arrive at the truth of things, and that your endeavors are lofty. Therefore I have thought it expedient to discourse upon the subject of "Philosophy,"

which is alike interesting to the east and the west, enabling us to consider the analogies and differences between the philosophical teachings of the Orient and Occident.

The criterion of judgment in the estimation of western philosophers is sense perception. They consider that which is tangible or perceptible to the senses to be a reality; that there is no doubt of its existence. For example we prove the existence of this light through the sense of sight; we visualize this room; we see the sun, the green fields; we use our sense of sight to observe them. The opinion of these philosophers is that such perception is reality; that the senses are the highest standard of perception and judgment, in which there can neither be doubt nor uncertainty. In the estimation of the philosophers of the Orient, especially those of Greece and Persia, the standard of judgment is the intellect. They are of the opinion that the criterion of the senses is defective, and their proof is that the senses are often deceived and mistaken. That which is liable to mistake cannot be infallible, cannot be a true standard of judgment.

Among the senses, the most powerful and reliable is that of sight. This sense views a mirage as a body of water and is positive as to its character whereas a mirage is non-existent. The sense of vision or sight sees reflected images in a mirror as verities when reason declares them to be non-existent. The eye sees the sun and planets revolving around the earth whereas in reality the sun is stationary, central, and the earth revolves upon its own axis. The sense of sight sees the earth as a plane whereas the faculty of reason discovers it to be spherical. The eye views the heavenly bodies in boundless space as small and insignificant whereas reason declares them to be colossal suns. The sense of sight beholds a whirling spark of fire as a circle of light and is without doubt as to it whereas such a circle is non-existent. A man sailing in a ship sees the banks on either side as if they were moving whereas the ship is moving. Briefly; there are many instances and evidences which disprove the assertion that tangibilities and sense impressions are certainties, for the senses are misleading and often mistaken. How then can we rightly declare that they prove reality when the standard or criterion itself is defective?

The philosophers of the east consider the perfect criterion to be reason or intellect and according to that standard the realities of all objects can be proved, for, they say, the standard of reason and intellect is perfect and everything provable through

reason is veritable. Therefore those philosophers consider all philosophical deductions to be correct when weighed according to the standard of reason, and they state that the senses are the assistants and instruments of reason and that although the investigation of realities may be conducted through the senses, the standard of knowing and judgment is reason itself. In this way the philosophers of the east and west differ and disagree. The materialistic philosophers of the west declare that man belongs to the animal kingdom whereas the philosophers of the east such as Plato, Aristotle and the Persians divide the world of existence or phenomena of life into two general categories or kingdoms,—one the animal kingdom or world of nature; the other the human kingdom or world of reason.

Man is distinguished above the animals through his reason. The perceptions of man are of two kinds,—tangible or sensible, and reasonable whereas the animal perceptions are limited to the senses, the tangible only. The tangible perceptions may be likened to this candle, the reasonable perceptions to the light. Calculations of mathematical problems and determining the spherical form of the earth are through the reasonable perceptions. The center of gravity is a hypothesis of reason. Reason itself is not tangible, perceptible to the senses. Reason is an intellectual verity or reality. All qualities are ideal realities, not tangible realities. For instance we say this man is a scholarly man. Knowledge is an ideal attainment not perceptible to the senses. When you see this scholarly man your eye does not see his knowledge, your ear cannot hear his science nor can you sense it by taste. It is not a tangible verity. Science itself is an ideal verity. It is evident therefore that the perceptions of man are twofold, the reasonable and the tangible or sensible.

As to the animal it is endowed only with sense perception. It is minus the perception reasonable. It cannot apprehend ideal realities. The animal cannot conceive of the earth as a sphere. The intelligence of an animal located in Europe could never have planned the discovery of the continent of America. The animal kingdom is incapable of discovering the latent mysteries of nature such as electricity and bringing them forth from the invisible to the plane of visibility. It is evident that the discoveries and inventions transcend the animal intelligence. The animal cannot penetrate the secrets of genesis and creation. Its mind is incapable of conceiving the verity of ether. It cannot know the mysteries of magnetism because the bestowals of abstract reason and intellect are

absent in its endowment. That is to say, the animal in its creation is a captive of the senses. Beyond the tangibilities and impressions of the senses it cannot accept anything. It denies everything. It is incapable of ideal perception and therefore a captive of the senses.

Virtue or perfection belong to man who possesses both the capacity of the senses and ideal perception. For instance astronomical discoveries are man's accomplishments. He has not gained this knowledge through his senses. The greater part of it has been attained through intellect, through the ideal senses. Man's inventions have appeared through the avenue of his reasonable faculties. All his scientific attainments have come through the faculty of reason. Briefly; the evidences of intellect or reason are manifest in man. By them he is differentiated from the animal. Therefore the animal kingdom is distinct and inferior to the human kingdom. Notwithstanding this, the philosophers of the west have certain syllogisms or demonstrations whereby they endeavor to prove that man had his origin in the animal kingdom; that although he is now a vertebrate he originally lived in the sea; from thence he was transferred to the land and became vertebrate; that gradually his feet and hands appeared in his anatomical development; then he began to walk upon all fours, after which he attained to human stature, walking erect. They find that his anatomy has undergone successive changes, finally assuming human form and that these intermediate forms or changes are like links connected. Between man and the ape however there is one link missing, and to the present time scientists have not been able to discover it. Therefore the greatest proof of this Western theory of human evolution is anatomical, reasoning that there are certain vestiges of organs found in man which are peculiar to the ape and lower animals, and setting forth the conclusion that man at some time in his upward progression has possessed these organs which are no longer functioning but appear now as mere rudiments and vestiges.

For example a serpent has a certain appendage which indicates that at one time it was possessed of long limbs but as this creature began to find its habitation in the holes of the earth these limbs no longer needed, became atrophied and shrunk, leaving but a vestige or appendage as an evidence of the time when they were lengthy and serviceable. Likewise it is claimed man had a certain appendage which shows that there was a time when his anatomical structure was different from his present organism and that there

has been a corresponding transformation or change in that structure. The coccyx or extremity of the human spinal column is declared to be the vestige of a tail which man formerly possessed but which gradually disappeared when he walked erect and its utility ceased. These statements and demonstrations express the substance of western philosophy upon the question of human evolution.

The philosophers of the Orient in reply to those of the western world say—let us suppose that the human anatomy was primordially different from its present form, that it was gradually transformed from one stage to another until it attained its present likeness, that at one time it was similar to a fish, later an invertebrate and finally human. This anatomical evolution or progression does not alter or affect the statement that the development of man was always human in type and biological in progression. For the human embryo when examined microscopically is at first a mere germ or worm. Gradually as it develops it shows certain divisions; rudiments of hands and feet appear; that is to say an upper and a lower part are distinguishable. Afterward it undergoes certain distinct changes until it reaches its actual human form and is born into this world. But at all times even when the embryo resembled a worm, it was human in potentiality and character, not animal. The forms assumed by the human embryo in its successive changes do not prove that it is animal in its essential character. Throughout this progression there has been a transference of type, a conservation of species or kind. Realizing this we may acknowledge the fact that at one time man was an inmate of the sea, at another period an invertebrate, then a vertebrate and finally a human being standing erect. Though we admit these changes, we cannot say man is an animal. In each one of these stages are signs and evidences of his human existence and destination. Proof of this lies in the fact that in the embryo man still resembles a worm. This embryo still progresses from one state to another, assuming different forms until that which was potential in it, namely the human image appears. Therefore in the protoplasm, man is man. Conservation of species demands it.

The "lost link" of Darwinian theory is itself a proof that man is not an animal. How is it possible to have all the links present and that important link absent? Its absence is an indication that man has never been an animal. It will never be found.

The significance is this;—that the world of humanity is distinct from the animal kingdom. This is the teaching of the philosophers

of the Orient. They have a proof for it. The proof is that the animals are captives of nature. All existence and phenomena of the lower kingdoms are captives of nature,—the mighty sun, the numberless stars, the kingdoms of the vegetable and mineral, none of these can deviate one hair's breadth from the limitation of nature's laws. They are, as it were, arrested by nature's hands. But man breaks the laws of nature and makes them subservient to his uses. For instance man is an animate earthly being in common with the animals. The exigency of nature demands that he should be restricted to the earth, but he, by breaking the laws of nature soars in the atmosphere high above it. By the application of his intellect he overcomes natural law and dives beneath the seas in submarines or sails across them in ships. He arrests a mighty force of nature such as electricity and imprisons it in an incandescent lamp. According to the law of nature he should be able to communicate at a distance of, say, one thousand feet, but through his inventions and discoveries he communicates with the east and with the west in a few moments. This is breaking the laws of nature. Man arrests the human voice and reproduces it in a phonograph. At most his voice should be heard only a few hundred feet away but he invents an instrument which transmits it one thousand miles. In brief; all the present arts and sciences, inventions and discoveries man has brought forth were once mysteries which nature had decreed should remain hidden and latent, but man has taken them out of the plane of the invisible and brought them into the plane of the visible. This is contrary to nature's laws. Electricity should be a latent mystery but man discovers it and makes it his servant. He wrests the sword from nature's hand and uses it against nature, proving that there is a power in him which is beyond nature, for it is capable of breaking and subduing the laws of nature. If this power was not super-natural and extraordinary man's accomplishments would not have been possible.

Furthermore it is evident that in the world of nature conscious knowledge is absent. Nature is minus knowing whereas man is conscious. Nature is devoid of memory; man possesses memory. Nature is minus perception and volition; man possesses both. It is evident that virtues are inherent in man which are not present in the world of nature. This is provable from every standpoint.

If it be claimed that the intellectual reality of man belongs to the world of nature;—that it is a part of the whole, we ask is it possible for the part to contain virtues which the whole does not possess? For instance is it possible for the drop to contain virtues

of which the aggregate body of the sea is deprived? Is it possible for a leaf to be imbued with virtues which are lacking in the whole tree? Is it possible that the extraordinary faculty of reason in man is animal in character and quality? On the other hand it is evident and true though most astounding that in man there is present this super-natural force or faculty which discovers the realities of things and which possesses the power of idealization or intellection. It is capable of discovering scientific laws, and science we know is not a tangible reality. Science exists in the mind of man as an ideal reality. The mind itself, reason itself is an ideal reality and not tangible.

Notwithstanding this, some of the sagacious men declare—we have attained to the superlative degree of knowledge; we have penetrated the laboratory of nature, studying sciences and arts; we have attained the highest station of knowledge in the human world; we have investigated the facts as they are and have arrived at the conclusion that nothing is rightly acceptable except the tangible which alone is a reality worthy of credence; all that is not tangible is imagination and nonsense.

Strange indeed that after twenty years training in colleges and universities man should reach such a station wherein he will deny the existence of the ideal or that which is not perceptible to the senses. Have you ever stopped to think that the animal already has graduated from such a university? Have you ever realized that the cow is already a professor emeritus of that university? For the cow without hard labor and study is already a philosopher of the superlative degree in the school of nature. The cow denies everything that is not tangible, saying "I can see! I can eat! therefore I believe only in that which is tangible!"

Then why should we go to the colleges? Let us go to the cow.

IV

*October 12, 1912, at Temple Emmanu-El, 450 Sutter Street,
San Francisco, Calif.*

Notes by Bijou Straun

THE greatest bestowal of God in the world of humanity is religion; for assuredly the divine teachings of religion are above all other sources of instruction and development to man. Religion confers upon man eternal life and guides his footsteps in the world of morality. It opens the doors of unending happiness and bestows

everlasting honor upon the human kingdom. It has been the basis of all civilization and progress in the history of mankind.

We will therefore investigate religion, seeking from an unprejudiced standpoint to discover whether it is the source of illumination, the cause of development and the animating impulse of all human advancement. We will investigate independently, free from the restrictions of dogmatic beliefs, blind imitations of ancestral forms, and the influence of mere human opinion; for as we enter this question we will find some who declare that religion is a cause of uplift and betterment in the world, while others assert just as positively that it is a detriment and a source of degradation to mankind. We must give these questions thorough and impartial consideration so that no doubt or uncertainty may linger in our minds regarding them.

How shall we determine whether religion has been the cause of human advancement or retrogression?

We will first consider the founders of the religions—the prophets—review the story of their lives, compare the conditions preceding their appearance with those subsequent to their departure, following historical records and irrefutable facts instead of relying upon traditionary statements which are open to both acceptance and denial.

Among the great prophets was His Holiness Abraham who being an iconoclast and a herald of the oneness of God, was banished from his native land. He founded a family upon which the blessing of God descended; and it was owing to this religious basis and ordination that the Abrahamic house progressed and advanced. Through the divine benediction, noteworthy and luminous prophets issued from the lineage of His Holiness. There appeared Isaac, Ishmael, Jacob, Joseph, Moses, Aaron, David and Solomon. The Holy Land was conquered by the power of the Covenant of God with Abraham, and the glory of the Solomonic wisdom and sovereignty dawned. All this was due to the religion of God which this blessed lineage established and upheld. It is evident that throughout the history of Abraham and his posterity this was the source of their honor, advancement and civilization. Even today the descendants of his household and lineage are found throughout the world.

There is another and more significant aspect to this religious impulse and impetus. The children of Israel were in bondage and captivity in the land of Egypt four hundred years. They were in an extreme state of degradation and slavery under the tyranny and oppression of the Egyptians. While they were in

the condition of abject poverty, in the lowest degree of abasement, ignorance and servility His Holiness Moses suddenly appeared among them. Although he was but a shepherd, such majesty, grandeur and efficiency became manifest in him through the power of religion, that his influence continues to this day. His prophethood was established throughout the land and the law of his Word became the foundation of the laws of the nations. This unique personage, single and alone rescued the children of Israel from bondage through the power of religious training and discipline. He led them to the Holy Land and founded there a great civilization which has become permanent and renowned and under which these people attained the highest degree of honor and glory. He freed them from bondage and captivity. He imbued them with qualities of progressiveness and capability. They proved to be a civilizing people with instincts toward education and scholastic attainment. Their philosophy became renowned; their industries were celebrated throughout the nations. In all lines of advancement which characterize a progressive people they achieved distinction. In the splendor of the reign of Solomon their sciences and arts advanced to such a degree that even the Greek philosophers journeyed to Jerusalem to sit at the feet of the Hebrew sages and acquire the basis of Israelitish law. According to eastern history this is an established fact. Even Socrates visited the Jewish doctors in the Holy Land, consorting with them and discussing the principles and basis of their religious belief. After his return to Greece he formulated his philosophical teaching of divine unity and advanced his belief in the immortality of the spirit beyond the dissolution of the body. Without doubt Socrates absorbed these verities from the wise men of the Jews with whom he came in contact. Hippocrates and other philosophers of the Greek's likewise visited Palestine and acquired wisdom from the Jewish prophets, studying the basis of ethics and morality, returning to their country with contributions which have made Greece famous.

When a movement fundamentally religious makes a weak nation strong, changes a nondescript tribal people into a mighty and powerful civilization, rescues them from captivity and elevates them to sovereignty, transforms their ignorance into knowledge and endows them with an impetus of advancement in all degrees of development—(this is not theory, but historical fact)—it becomes evident that religion is the cause of man's attainment to honor and sublimity.

But when we speak of religion we mean the essential founda-

tion or reality of religion, not the dogmas and blind imitations which have gradually encrusted it and which are the cause of the decline and effacement of a nation. These are inevitably destructive and a menace and hindrance to a nation's life,—even as it is recorded in the torah and confirmed in history that when the Jews became fettered by empty forms and imitations the wrath of God became manifest. When they forsook the foundations of the law of God, Nebuchadnezzar came and conquered the Holy Land. He killed and made captive the people of Israel, laid waste the country and populous cities and burned the villages. Seventy thousand Jews were carried away captive to Babylon. He destroyed Jerusalem, despoiled the great temple, desecrated the holy of holies and burned the torah the heavenly book of scriptures. Therefore we learn that allegiance to the essential foundation of the divine religions is ever the cause of development and progress, whereas the abandonment and beclouding of that essential reality through blind imitations and adherence to dogmatic beliefs is the cause of a nation's debasement and degradation. After their conquest by the Babylonians, the Jews were successively subjugated by the Greeks and Romans. Under the Roman general Titus 70 A. D., the Holy Land was stripped and pillaged, Jerusalem razed to its foundations and the Israelites scattered broadcast throughout the world. So complete was their dispersion that they have continued without a country and government of their own to the present day.

From this review of the history of the Jewish people we learn that the foundation of the religion of God laid by His Holiness Moses was the cause of their eternal honor and national prestige, the animating impulse of their advancement and racial supremacy and the source of that excellence which will always command the respect and reverence of those who understand their peculiar destiny and outcome. The dogmas and blind imitations which gradually obscured the reality of the religion of God proved to be Israel's destructive influences causing the expulsion of these chosen people from the Holy Land of their Covenant and promise.

What then is the mission of the divine prophets? Their mission is the education and advancement of the world of humanity. They are the real teachers and educators, the universal instructors of mankind. If we wish to discover whether any one of these great souls or messengers was in reality a prophet of God we must investigate the facts surrounding his life and history; and the first point of our investigation will be the education he bestowed upon mankind. If he has been an educator, if he has really trained a

nation or people, causing it to rise from the lowest depths of ignorance to the highest station of knowledge, then we are sure that he was a prophet. This is a plain and clear method of procedure, proof that is irrefutable. We do not need to seek after other proofs. We do not need to mention miracles, saying that out of rock water gushed forth, for such miracles and statements may be denied and refused by those who hear them. The deeds of Moses are conclusive evidences of his prophethood. If a man be fair, unbiased and willing to investigate reality he will undoubtedly testify to the fact that Moses was verily a man of God and a great personage.

In further consideration of this subject, I wish you to be fair and reasonable in your judgment, setting aside all religious prejudices. We should earnestly seek and thoroughly investigate realities, recognizing that the purpose of the religion of God is the education of humanity and the unity and fellowship of mankind. Furthermore we will establish the point that the foundations of the religions of God are one foundation. This foundation is not multiple for it is reality itself. Reality does not admit of multiplicity although each of the divine religions is separable into two divisions. One concerns the world of morality and the ethical training of human nature. It is directed to the advancement of the world of humanity in general; it reveals and inculcates the knowledge of God and makes possible the discovery of the verities of life. This is ideal and spiritual teaching, the essential quality of divine religion and not subject to change or transformation. It is the one foundation of all the religions of God. Therefore the religions are essentially one and the same.

The second classification or division comprises social laws and regulations applicable to human conduct. This is not the essential spiritual quality of religion. It is subject to change and transformation according to the exigencies and requirements of time and place. For instance in the time of Noah certain requirements made it necessary that all sea foods be allowable or lawful. During the time of the Abrahamic prophethood it was considered allowable because of a certain exigency that a man should marry his aunt, even as Sarah was the sister of Abraham's mother. During the cycle of Adam it was lawful and expedient for a man to marry his own sister, even as Abel, Cain and Seth the sons of Adam married their sisters. But in the law of the pentateuch revealed by Moses these marriages were forbidden and their custom and sanction abrogated. Other laws formerly valid were

annulled during the time of Moses. For example it was lawful in Abraham's cycle to eat the flesh of the camel, but during the time of Jacob this was prohibited. Such changes and transformations in the teaching of religion are applicable to the ordinary conditions of life but they are not important or essential. His Holiness Moses lived in the wilderness of Sinai where crime necessitated direct punishment. There were no penitentiaries or penalties of imprisonment. Therefore according to the exigency of the time and place it was a law of God that an eye should be given for an eye and a tooth for a tooth. It would not be practicable to enforce this law at the present time; for instance to blind a man who accidentally blinded you. In the torah there are many commands concerning the punishment of a murderer. It would not be allowable or possible to carry out these ordinances today. Human conditions and exigencies are such that even the question of capital punishment,—the one penalty which most nations have continued to enforce for murder,—is now under discussion by wise men who are debating its advisability. In fact, laws for the ordinary conditions of life are only valid temporarily. The exigencies of the time of Moses justified cutting off a man's hand for theft but such a penalty is not allowable now. Time changes conditions, and laws change to suit conditions. We must remember that these changing laws are not the essentials; they are the accidentals of religion. The essential ordinances established by a manifestation of God are spiritual; they concern moralities, the ethical development of man and faith in God. They are ideal and necessarily permanent; expressions of the one foundation and not amenable to change or transformation. Therefore the fundamental basis of the revealed religion of God is immutable, unchanging throughout the centuries, not subject to the varying conditions of the human world.

Christ ratified and proclaimed the foundation of the law of Moses. Mohammed and all the prophets have revoiced that same foundation of reality. Therefore the purposes and accomplishments of the divine messengers have been one and the same. They were the source of advancement to the body-politic and the cause of the honor and divine civilization of humanity the foundation of which is one and the same in every dispensation. It is evident then that the proofs of the validity and inspiration of a prophet of God are the deeds of beneficent accomplishment and greatness emanating from him. If he proves to be instrumental in the elevation and betterment of mankind, he is undoubtedly a valid and heavenly messenger.

I wish you to be reasonable and just in your consideration of the following statements:

At the time when the Israelites had been dispersed by the power of the Roman empire and the national life of the Hebrew people had been effaced by their conquerors,—when the law of God had seemingly passed from them and the foundation of the religion of God was apparently destroyed,—Jesus Christ appeared. When His Holiness arose among the Jews, the first thing he did was to proclaim the validity of the manifestation of Moses. He declared that the torah, the old testament was the Book of God and that all the prophets of Israel were valid and true. He extolled the mission of Moses and through his proclamation the name of Moses was spread throughout the world. Through Christianity the greatness of Moses became known among all nations. It is a fact that before the appearance of Christ, the name of Moses had not been heard in Persia. In India they had no knowledge of Judaism and it was only through the christianizing of Europe that the teachings of the old testament became spread in that region. Throughout Europe there was not a copy of the old testament; but consider this carefully and judge it aright;—through the instrumentality of Christ, through the translation of the new testament the little volume of the gospel, the old testament the torah has been translated into six hundred languages and spread everywhere in the world. The names of the Hebrew prophets became household words among the nations, who believed that the children of Israel were verily the chosen people of God, a holy nation under the especial blessing and protection of God, and that therefore the prophets who had arisen in Israel were the day-springs of revelation and brilliant stars in the heaven of the will of God.

Therefore His Holiness Christ really promulgated Judaism for he was a Jew and not opposed to the Jews. He did not deny the prophethood of Moses; on the contrary he proclaimed and ratified it. He did not invalidate the torah; he spread its teachings. That portion of the ordinances of Moses which concerned transactions and unimportant conditions underwent transformation but the essential teachings of Moses were revoiced and confirmed by Christ without change. He left nothing unfinished or incomplete. Likewise through the supreme efficacy and power of the Word of God he united most of the nations of the east and the west. This was accomplished at a time when these nations were opposed to each other in hostility and strife. He led them beneath the overshadowing tent of the oneness of humanity. He educated them until they be-

came united and agreed and through his spirit of conciliation the Roman, Greek, Chaldean and Egyptian were blended in a composite civilization. This wonderful power and extraordinary efficacy of the Word prove conclusively the validity of His Holiness Christ. Consider how his heavenly sovereignty is still permanent and lasting. Verily this is conclusive proof and manifest evidence.

From another horizon we see Mohammed the prophet of Arabia appearing. You may not know that the first address of Mohammed to his tribe was the statement "Verily Moses was a prophet of God and the torah is a book of God. Verily O ye people, ye must believe in the torah, in Moses and the prophets. Ye must accept all the prophets of Israel as valid." In the koran, the Mohammedan bible, there are seven statements or repetitions of the Mosaic narrative, and in all the historic accounts Moses is praised. Mohammed announces that His Holiness Moses was the greatest prophet of God, that God guided him in the wilderness of Sinai, that through the light of guidance Moses hearkened to the summons of God, that he was the interlocutor of God and the bearer of the tablet of the ten commandments, that all the contemporary nations of the world arose against him and that eventually Moses conquered them, for falsehood and error are ever overcome by truth. There are many other instances of Mohammed's confirmation of Moses. I am mentioning but a few. Consider that His Holiness Mohammed was born among the savage and barbarous tribes of Arabia, lived among them and was outwardly illiterate and uninformed of the holy books of God. The Arabian people were in the utmost ignorance and barbarism. They buried their infant daughters alive, considering this to be an evidence of a valorous and lofty nature. They lived in bondage and serfdom under the Persian and Roman governments and were scattered throughout the desert engaged in continual strife and bloodshed. When the light of Mohammed dawned, the darkness of ignorance was dispelled from the deserts of Arabia. In a short period of time those barbarous peoples attained a superlative degree of civilization which with Baghdad as its center extended as far westward as Spain and afterward influenced the greater part of Europe. What proof of prophethood could be greater than this, unless we close our eyes to justice and remain obstinately opposed to reason.

Today the Christians are believers in Moses, accept him as a prophet of God and praise him most highly. The Mohammedans are likewise believers in Moses, accept the validity of his prophet-

hood, at the same time believing in Christ. Could it be said that the acceptance of Moses by the Christians and Mohammedans has been harmful and detrimental to those people? On the contrary it has been beneficial to them, proving that they have been fair-minded and just. What harm could result to the Jewish people then if they in return should accept His Holiness Christ and acknowledge the validity of the prophethood of His Holiness Mohammed? By this acceptance and praiseworthy attitude the enmity and hatred which have afflicted mankind so many centuries would be dispelled, fanaticism and bloodshed pass away and the world be blessed by unity and agreement. Christians and Mohammedans believe and admit that Moses was the interlocutor of God. Why do you not say that Christ was the Word of God? Why do you not speak these few words that will do away with all this difficulty? Then there will be no more hatred and fanaticism, no more warfare and bloodshed in the Land of Promise. Then there will be peace among you forever.

Verily I now declare to you that Moses was the interlocutor of God and a most noteworthy prophet; that Moses revealed the fundamental law of God and founded the real ethical basis of the civilization and progress of humanity. What harm is there in this? Have I lost anything by saying this to you and believing it as a Baha'i? On the contrary it benefits me, and His Holiness BAHÁ'U'LLAH the founder of the Baha'i movement confirms me, saying "You have been fair and just in your judgment; you have impartially investigated the truth and arrived at a true conclusion; you have announced your belief in Moses a prophet of God and accepted the torah the book of God." Inasmuch as it is possible for me to sweep away all evidences of prejudice by such a liberal and universal statement of belief why is it not possible for you to do likewise? Why not put an end to this religious strife and establish a bond of connection between the hearts of men? Why should not the followers of one religion praise the founder or teacher of another? The other religionists extol the greatness of His Holiness Moses and admit that he was the founder of Judaism. Why do the Hebrews refuse to praise and accept the other great messengers who have appeared in the world? What harm could there be in this? What rightful objection? None whatever. You would lose nothing by such action and statement. On the contrary you would contribute to the welfare of mankind. You would be instrumental in establishing the happiness of the world of humanity. The eternal honor of man depends

upon the liberalism of this modern age. Inasmuch as our God is one God and the creator of all mankind, he provides for and protects all. We acknowledge him as a God of kindness, justice and mercy. Why then should we his children and followers war and fight, bringing sorrow and grief into the hearts of each other? God is loving and merciful. His intention in religion has ever been the bond of unity and affinity between humankind.

Praise be to God! the mediaeval ages of darkness have passed away and this century of radiance has dawned,—this century wherein the reality of things is becoming evident,—wherein science is penetrating the mysteries of the universe, the oneness of the world of humanity is being established and service to mankind is the paramount motive of all existence. Shall we remain steeped in our fanaticisms and cling to our prejudices? Is it fitting that we should still be bound and restricted by ancient fables and superstitions of the past; be handicapped by superannuated beliefs and the ignorances of dark ages, waging religious wars, fighting and shedding blood, shunning and anathematizing each other? Is this becoming? Is it not better for us to be loving and considerate toward each other? Is it not preferable to enjoy fellowship and unity; join in anthems of praise to the most high God and extol all his prophets in the spirit of acceptance and true vision? Then indeed this world will become a paradise and the promised Day of God will dawn. Then according to the prophecy of Isaiah the wolf and the lamb will drink from the same stream, the owl and the vulture will nest together in the same branches and the lion and the calf pasture in the same meadow. What does this mean? It means that fierce and contending religions, hostile creeds and divergent beliefs will reconcile and associate, notwithstanding their former hatreds and antagonism. Through the liberalism of human attitude demanded in this radiant century they will blend together in perfect fellowship and love. This is the spirit and meaning of Isaiah's words. There will never be a day when this prophecy will come to pass literally, for these animals by their natures cannot mingle and associate in kindness and love. Therefore this prophecy symbolizes the unity and agreement of races, nations and peoples who will come together in attitudes of intelligence, illumination and spirituality.

The age has dawned when human fellowship will become a reality.

The century has come when all religions shall be unified.

The dispensation is at hand when all nations shall enjoy the blessings of International Peace.

The cycle has arrived when racial prejudice will be abandoned by tribes and peoples of the world.

The epoch has begun wherein all naticities will be conjoined in one great human family.

For all mankind shall dwell in peace and security beneath the shelter of the great tabernacle of the one living God.

V

October 25, 1912, Hotel Sacramento, Sacramento, Calif.

Notes by Bijou Straun

WHEN His Holiness Christ appeared, certain blessed souls followed his example. They were with their Master, ever watching and observing his conduct, movements and thoughts. They witnessed the persecutions which were heaped upon His Holiness and were informed of all the events appertaining to that marvelous life; recipients of his kindness and favors. After the ascension of Christ they hastened to various regions of the world, scattering broadcast the teachings and instructions which His Holiness had given them. Through their devotion and efforts other places and remote nations became informed of the principles revealed by him.

Through their instrumentality the east was illumined and the light which flooded the east flooded the west. This light was the cause of guiding great hosts of people. It proved to be a preventive of warfare in many instances. This is evidenced in the unification and conjoining of various nations which had formerly been hostile to each other, such as the Greeks, Romans, Egyptians, Syrians, Chaldeans and Assyrians. Through His Holiness Christ the oneness of the world of humanity received its expression and proved to be the cause of spiritual illumination for mankind. The breaths of the Holy Spirit became effective in the hearts of people.

Now we have likewise come from the Orient announcing the appearance of His Holiness BAHÁ'U'LLAH who shone from the horizon of the east. We have observed his life and beheld his deeds. We have been witnesses of his ordeals and sufferings; observers of his imprisonment and exile. We are fully acquainted with the persecutions heaped upon his blessed personality. Therefore we who are his disciples have been scattered throughout the world in order that his teachings may be widespread and be heard

by every ear. Thus may the people receive the glad-tidings of the dawn of his great dispensation, become aware of the divine evidences manifest in him, be informed of the wonderful episodes of his marvelous life, the greatness of his power in withstanding the kings of the Orient, the might of his spirit in upholding under all circumstances the standard of the oneness of the world of mankind. Perchance you have heard or read of him. I will give you a brief epitome of his life in order that you may be informed of the history of his great movement and know his teachings.

His Holiness BAHĀ'U'LLĀH was a Persian personage having descended from prominent lineage. During his early years a youth whose name was Ali Mohammed appeared in Persia. He was entitled the "Bab" which means "door" or "gate." The bearer of this title was a great soul from whom spiritual signs and evidences became manifest. He withstood the tests of time and lived contrary to the custom and usages of Persia. He revealed a new system of faith opposed to the beliefs in his country and promulgated certain principles contrary to the thoughts of the people. For this, that remarkable personality was imprisoned by the Persian government. Eventually by order of the government he was martyred. The account of this martyrdom briefly stated is as follows: He was suspended in a square as a target and shot to death. This revered personage foreshadowed the advent of another soul of whom he said "When he cometh he shall reveal greater things unto you."

Thus after the martyrdom of the Bab, His Holiness BAHĀ'U'LLĀH appeared. The government arose against him. The priesthood in Persia opposed him, subjecting him to severe persecution. His possessions were confiscated, his relatives and friends were killed and he was placed in a dungeon. For a long period he was imprisoned, chained and subjected to severest suffering. Afterward he was exiled to Irak-Arabi or Mesopotamia, from thence to Constantinople, then transferred to Adrianople and finally to Akka in Syria. He spent twenty-four years in the prison of Akka where he underwent the severest ordeals and privations without a day or night of relaxation and repose. Notwithstanding this imprisonment and suffering he manifested utmost spiritual power and majesty. Although imprisoned he withstood two tyrant kings and eventually overcame both.

Shortly after his imprisonment he addressed epistles or tablets to all the kings and rulers of the world, summoning them to Universal Peace, to unity and international brotherhood. Among these sovereigns was the shah of Persia through whose instrumentality

chiefly he had been imprisoned. In his letter to that ruler he arraigned him severely and prophesied his downfall saying "Thou art a tyrant; thy country will be laid waste; and thy family humiliated and debased." He wrote to the sultan of Turkey in similar terms saying "Thy dominion will pass away from thee." The epistles to the kings and rulers summoning them to International Peace were written by BAHĀ'U'LLĀH fifty years ago. Everything he wrote has come to pass. These letters were published in Bombay thirty years ago and are now spread broadcast throughout the world. Briefly; His Holiness BAHĀ'U'LLĀH endured forty years of vicissitudes, ordeals and hardships for the purpose of spreading his teachings which may be mentioned as follows:

The first teaching was that man should investigate reality, for reality is contrary to dogmatic interpretations and imitations of ancestral forms of belief to which all nations and peoples adhere so tenaciously. These blind imitations are contrary to the fundamental basis of the divine religions, for the divine religions in their central and essential teaching are based upon unity, love and peace whereas these variations and imitations have ever been productive of warfare, sedition and strife. Therefore all souls should consider it incumbent upon them to investigate reality. Reality is one, and when found, it will unify all mankind. Reality is the love of God. Reality is the knowledge of God. Reality is justice. Reality is the oneness or solidarity of mankind. Reality is International Peace. Reality is the knowledge of verities. Reality unifies humanity.

In brief; his theme was that reality underlies all the great religious systems of the world. He summoned the nations and peoples of the world to it. Hostile nations because of their acceptance of the reality of his words became unified. Strife, discord and contention among them passed away; they attained a station of utmost love. At present in Asia those who have accepted his teachings and followed his example, although formerly most hostile and bitter toward each other, now associate in brotherhood and fellowship. The strife and warfare of past times have ceased among them. Jews, Zoroastrians, Christians, Mohammedans and others have attained to a superlative state of love and agreement through BAHĀ'U'LLĀH. They now consort together as one family. They have investigated reality. Reality does not accept multiplicity nor is it subject to divisibility. These irreconcilable peoples have become unified and agreed.

The second teaching of BAHĀ'U'LLĀH is the principle of the one-

ness of the world of humanity. God is one; his servants are likewise one. God has created all; he is kind to all. Inasmuch as he is such a tender Father to all, why should his children disagree? Why should they war and fight? Like the Heavenly Father we must live in love and unity. Man is the temple of God, the image and likeness of the Lord. Surely if one should destroy the temple of God he will incur the displeasure of the Creator. For this reason we must live together in amity and love. BAHÁ'U'LLAH has addressed the world of humanity, saying "Verily ye are the fruits of one tree and the leaves of one branch." This signifies that the entire world of humanity is one tree. The various nations and peoples are the branches of that tree. Individual members of mankind are represented by the twigs and blossoms. Why should these parts of the same tree manifest strife and discord toward each other?

The third teaching of BAHÁ'U'LLAH concerns Universal Peace among the nations, among the religions, among the races and nationalities. He has declared that so long as prejudice whether religious, racial, patriotic, political or sectarian continues to exist among mankind Universal Peace cannot become a reality in the world. From the earliest history of man down to the present time all the wars and bloodshed which have taken place were caused either by religious, racial, political or sectarian bias. Therefore it is evident that so long as these prejudices continue, the world of humanity cannot attain peace and composure.

Among the teachings of BAHÁ'U'LLAH is his declaration that religion must be the cause of love and fellowship, must be the source of unity in the hearts of men. If religion becomes a cause of enmity and hatred, it is evident that the abolition of religion is preferable to its promulgation; for religion is a remedy for human ills. If a remedy should be productive of disease, it is certainly advisable to abandon it.

Furthermore the teachings of BAHÁ'U'LLAH announce that religion must be in conformity with science and reason, otherwise it is superstition; for science and reason are realities, and religion itself is the Divine Reality unto which true science and reason must conform. God has bestowed the gift of mind upon man in order that he may weigh every fact or truth presented to him and adjudge whether it be reasonable. That which conforms to his reason he may accept as true, while that which reason and science cannot sanction may be discarded as imagination and superstition, as a phantom and not reality. Inasmuch as the blind imitations or

dogmatic interpretations current among men do not coincide with the postulates of reason, and the mind and scientific investigation cannot acquiesce thereto, many souls in the human world today shun and deny religion. That is to say, imitations when weighed in the scales of reason will not conform to its standard and requirement; therefore these souls deny religion and become irreligious whereas if the reality of the divine religions becomes manifest to them and the foundation of the heavenly teachings is revealed coinciding with facts and evident truths, reconciling with scientific knowledge and reasonable proof, all may acknowledge them and irreligion will cease to exist. In this way all mankind may be brought to the foundation of religion, for reality is true reason and science while all that is not conformable thereto is mere superstition.

The teachings of BAHĀ'U'LLĀH also proclaim equality between man and woman for he has declared that all are the servants of God and endowed with capacity for the attainment of virtues and bestowals. All are the manifestations of the mercy of the Lord. In the creation of God no distinction obtains. All are his servants. In the estimation of God there is no gender. The one whose deeds are more worthy, whose sayings are better, whose accomplishments are more useful is nearest and dearest in the estimation of God, be that one male or female. When we look upon creation we find the male and female principle apparent in all phenomena of existence. In the vegetable kingdom we find the male and female fig-tree, the male and female palm, the mulberry tree and so on. All plant life is characterized by this difference in gender: but no distinction or preference is evidenced. Nay rather there is perfect equality. Likewise in the animal kingdom gender obtains; we have male and female but no distinction or preference. Perfect equality is manifest. The animal bereft of the degree of human reason and comprehension is unable to appreciate the questions of suffrage nor does it assert its prerogative. Man endowed with his higher reason, accomplished in attainments and comprehending the realities of things will surely not be willing to allow a great factor of humanity to remain defective or deprived. This would be the utmost injustice. The world of humanity is possessed of two wings—the male and the female. So long as these two wings are not equivalent in strength the bird will not fly. Until womankind reaches the same degree as man, until she enjoys the same arena of activity, extraordinary attainment for humanity will not be realized; humanity cannot wing its way to heights of real attain-

ment. When the two wings or factors become equivalent in strength, enjoying the same prerogatives, the flight of man will be exceedingly lofty and extraordinary. Therefore woman must receive the same education as man and all inequality be adjusted. Thus imbued with the same virtues as man, rising through all the degrees of human attainment, women will become the peers of men and until this equality is established, true progress and attainment for the human race will not be facilitated.

The evident reasons underlying this are as follows: Woman by nature is opposed to war; she is an advocate of peace. Children are reared and brought up by the mothers who give them the first principles of education and labor assiduously in their behalf. Consider for instance a mother who has tenderly reared a son for twenty years to the age of maturity. Surely she will not consent to having that son torn asunder and killed in the field of battle. Therefore as woman advances toward the degree of man in power and privilege, with the right of vote and control in human government, most assuredly war will cease, for woman is naturally the most devoted and staunch advocate of International Peace.

BAHA'U'LLAH teaches that material civilization is incomplete, insufficient and that divine civilization must be established. Material civilization concerns the world of matter or bodies but divine civilization is the realm of ethics and moralities. Until the moral degree of the nations is advanced and human virtues attain a lofty level, happiness for mankind is impossible. The philosophers have founded material civilization. The prophets have founded divine civilization. His Holiness Christ was the founder of heavenly civilization. Mankind receives the bounties of material civilization as well as divine civilization from the heavenly prophets. The capacity for achieving extraordinary and praiseworthy progress is bestowed by them through the breaths of the Holy Spirit, and heavenly civilization is not possible of attainment or accomplishment otherwise. This evidences the need of humanity for heavenly bestowals and until these heavenly bestowals are received, eternal happiness cannot be realized.

In brief; the purport is this—the teachings of BAHA'U'LLAH are boundless, innumerable; time will not allow us to mention them in detail. The foundation of progress and real prosperity in the human world is reality, for reality is the divine standard and the bestowal of God. Reality is reasonableness and reasonableness is ever conducive to the honorable station of man. Reality is the guidance of God. Reality is the cause of illumination of man-

kind. Reality is love, ever outworking for the welfare of humanity. Reality is the bond which conjoins hearts. This ever uplifts man toward higher stages of progress and attainment. Reality is the unity of mankind, conferring life everlasting. Reality is perfect equality, the foundation of agreement between the nations, the first step toward International Peace.

VI

*October 26th, 1912, at Assembly Hall, Hotel Sacramento,
Sacramento, Calif.*

Notes by Bijou Straun

I HAVE visited your capitol and its gardens. No other capitol has such beautiful surroundings. Just as it is imposing and distinguished above all others so may the people of California become the most exalted and perfect altruists of the world. California is indeed a blessed country. The climate is temperate, the sun ever shining, the fruits abundant and delicious. All outer blessings are evident here. The Californians are a noble people; therefore I hope they may make extraordinary progress and become renowned for their virtues.

The issue of paramount importance in the world today is International Peace. The European continent is like an arsenal, a storehouse of explosives ready for ignition, and one spark will set the whole of Europe aflame, particularly at this time when the Balkan question is before the world. Even now war is raging furiously in some places, the blood of innocent people is being shed, children are made captive, women are left without support and homes are being destroyed. Therefore the greatest need in the world today is International Peace. The time is ripe. It is time for the abolition of warfare, the unification of nations and governments. It is the time for love. It is time for cementing together the east and the west.

Inasmuch as the Californians seem peace-loving and possessed of great worthiness and capacity, I hope that advocates of peace may daily increase among them until the whole population shall stand for that beneficent outcome. May the men of affairs in this democracy uphold the standard of international conciliation. Then may altruistic aims and thoughts radiate from this center toward all other regions of the earth and may the glory of this accomplishment forever halo the history of this country. May the first flag of International Peace be upraised in this State. May the first illumination of reality shine gloriously upon this

soil. May this center and capitol become distinguished in all degrees of accomplishment; for the virtues of humanity and the possibilities of human advancement are boundless. There is no end to them and whatever be the degree to which humanity may attain, there are always degrees beyond. There is no attainment in the contingent realm of which it may be said "Beyond this state of being and perfection there is no other," or "This has achieved the superlative degree." No matter how perfect it may appear, there is always a greater degree of attainment to be reached. Therefore no matter how much humanity may advance there are ever higher stations to be attained because virtues are unlimited. There is a consummation for everything except virtues and although this country has achieved extraordinary progress, I hope that its attainment may be immeasurably greater, for the divine bounties are infinite and unlimited.

There are some who believe that the divine bounties are subject to cessation. For example they think that the revelation of God, the effulgence of God and the bounties of God have ended. This is self-evidently a mistaken idea, for none of these is subject to termination. The reality of divinity is like unto the sun and revelation is like unto the rays thereof. If we should assert that the bounties of God are not everlasting we are forced to believe that divinity can come to an end whereas the reality of divinity enfolds all virtues and by reason of these bounties is perfect. Were it not possessed of all these perfections or virtues it could not be divinity. The sun is the sun because of its rays, light and heat. If it could be dispossessed of them it would not be the sun. Therefore if we say that the divinity or sovereignty of God is accidental and subject to termination we must perforce think that divinity itself is accidental, without foundation and not essential.

God is the creator. The word "creator" presupposes or connotes creation. God is the provider. The word "provider" implies recipients of provision. Another name for the creator is the "resuscitator," which demands the existence of creatures to be resuscitated. If he be not the provider how could we conceive of creatures to receive his bounty? If he be not the Lord how could we conceive of subjects? If he be not the knower how could we conceive of those known? If we should say that there was a time in past ages when God was not possessed of his creation or that there was a beginning for the world, it would be a denial of creation and the creator. Or if we should declare that a time may come when there will be a cessation of divine bounties we should virtually

deny the existence of divinity. It is as though man should conceive of a king without country, army, treasury and all that constitutes sovereignty or kingdom. Is it possible to conceive of such a sovereign? A king must be possessed of a dominion, an army and all that appertains to sovereignty in order that his sovereignty may be a reality. It is even so with the reality of divinity which enfolds all virtues. The sovereignty thereof is everlasting and the creation thereof is without beginning and without end.

Among the bounties of God is revelation. Hence revelation is progressive and continuous. It never ceases. It is necessary that the reality of divinity with all its perfections and attributes should become resplendent in the human world. The reality of divinity is like an endless ocean. Revelation may be likened to the rain. Can you imagine the cessation of rain? Ever on the face of the earth somewhere rain is pouring down. Briefly; the world of existence is progressive. It is subject to development and growth. Consider how great has been the progress in this radiant century. Civilization has unfolded. Nations have developed. Industrialism and jurisprudence have expanded. Sciences, inventions and discoveries have increased. All of these show that the world of existence is continuously progressing and developing and therefore assuredly the virtues characterizing the maturity of man must likewise expand and grow.

The greatest bestowal of God to man is the capacity to attain human virtues. Therefore the teachings of religion must be reformed and renewed because past teachings are not suitable for the present time. For example the sciences of bygone centuries are not adequate for the present because sciences have undergone reform. The industrialism of the past will not insure present efficiency because industrialism has advanced. The laws of the past are being superseded because they are not applicable to this time. All material conditions pertaining to the world of humanity have undergone reform, have achieved development, and the institutes of the past are not to be compared with those of this age. The laws and institutes of former governments cannot be current today, for legislation must be in conformity with the needs and requirements of the body-politic at this time.

This has been the case also with the religious teachings so long set forth in the temples and churches, because they were not based upon the fundamental principles of the religions of God. In other words the foundation of the divine religions had become obscured and non-essentials of form and ceremony were adhered to; that is.

the kernel of religion had apparently disappeared and only the shell remained. Consequently it was necessary that the fundamental basis of all religious teaching should be restored, that the Sun of Reality which had set should rise again, that the springtime which had refreshed the arena of life in ages gone by should appear anew, that the rain which had ceased should descend, that the breezes which had become stilled should blow once more.

Therefore His Holiness BAHĀ'U'LLĀH appeared from the horizon of the Orient and re-established the essential foundation of the religious teachings of the world. The worn-out traditional beliefs current among men were removed. He caused fellowship and agreement to exist between the representatives of varying denominations so that love became manifest among the contending religions. He created a condition of harmony among hostile sects and upheld the banner of the oneness of the world of humanity. He established the foundation for International Peace, caused the hearts of nations to be cemented together and conferred new life upon the various peoples of the east. Among those who have followed the teachings of BAHĀ'U'LLĀH no one says "I am a Persian," "I am a Turk," "I am a Frenchman," or "I am an Englishman." No one says "I am a Mussulman upholding the only true religion," "I am a Christian loyal to my traditional and inherited beliefs," "I am a Jew following talmudic interpretations," or "I am a Zoroastrian and opposed to all other religions." On the contrary all have been rescued from religious, racial, political and patriotic prejudices and are now associating in fellowship and love to the extent that if you should attend one of their meetings you would be unable to observe any distinction between Christian and Mohammedan, Jew and Zoroastrian, Persian and Turk, Arab and European; for their meetings are based upon the essential foundations of religion, and real unity has been established among them. Former antagonisms have passed away, the centuries of sectarian hatred are ended, the period of aversion has gone by, the mediaeval conditions of ignorance have ceased to exist.

Verily the century of radiance has dawned, minds are advancing, perceptions are broadening, realizations of human possibilities are becoming universal, susceptibilities are developing, the discovery of realities is progressing. Therefore it is necessary that we should cast aside all the prejudices of ignorance, discard superannuated beliefs in traditions of past ages and raise aloft the banner of international agreement. Let us co-operate in love, and through spiritual reciprocity enjoy eternal happiness and peace.

Discourses of 'Abdu'l-Baha delivered in Chicago.

October 31, 1912, at Hotel Plaza, Chicago, Ill.

Notes by Gertrude Buikema

IN Los Angeles and San Francisco great interest was manifested in the teachings of BAHÁ'U'LLAH by the newspapers, universities and churches. Our addresses were lengthy, the message of the cause was proclaimed and arguments and evidences advanced. There was no dissent. All heard the glad-tidings with complete acquiescence, and praise was unanimous, even including the ministers.

The friends in Los Angeles and San Francisco are very firm in the Covenant. If they sense the least violation on the part of any one, they shun him entirely; for they know that such a person is engaged in extinguishing the lamps of faith ignited by the light of the Covenant, thereby producing weakness and indifference in the divine cause. For instance the firm ones teach a person. Then the violators go to him and instill suspicion until he becomes lukewarm. There have been violators here in Chicago for twenty years. What have they done? Nothing. Have they been able to teach anybody? Have they been able to speak in churches or address audiences elsewhere? Have they been able to make anybody firm in the cause? They are doing nothing except extinguishing the lamps we ignite. The friends in San Francisco are exceedingly firm. They do not receive violators in their homes. Recently a violator went to that city. The Baha'i friends turned him away, saying "You are not with us; why do you try to come among us?" Today the most important principle of faith is firmness in the Covenant because firmness in the Covenant wards off differences. Therefore you must be firm as mountains.

After the departure of His Holiness Christ many appeared who were instrumental in creating factions, schisms and discussions. It became difficult to know which one was following the right path. One of these disturbers was Nestorius a Syrian who proclaimed that Christ was not a prophet of God. This created a division and sect called the Nestorians. The Catholics declared Jesus Christ to be the Son of God; even pronouncing him to be Deity itself. The Protestants announced the doctrine that Christ embodied two elements—the human and the divine. In brief, divisions were created in the religion of God and it was not known which was pursuing the right pathway because there was no ap-

pointed center to whom Christ referred every one, no successor whose word was a gateway to the truth. If His Holiness Christ had revealed a Covenant with some soul commanding all to cling to his word and interpretation as correct it would have been evident which belief and statement was valid and true.

Inasmuch as there was no appointed explainer of the Book of Christ everyone made the claim to authority, saying "This is the true pathway and others are not." To ward off such dissensions as these and prevent any person from creating a division or sect, the Blessed Perfection BAHĀ'U'LLĀH appointed a central authoritative personage, declaring him to be the expounder of the Book. This implies that the people in general do not understand the meanings of the Book, but this appointed one does understand. Therefore BAHĀ'U'LLĀH said "He is the explainer of my Book and the Center of my Testament." In the last verses of the Book instructions are revealed declaring that "After me," you must turn toward a special personage and "whatsoever he says is correct." In the Book of the Covenant BAHĀ'U'LLĀH declares that by these two verses this personage is meant. In all his books and tablets he has praised those who are firm in the Covenant and rebuked those who are not. He said "Verily shun those who are shaken in the Covenant. Verily God is the confirmer of the firm ones." In his prayers he has said "O God! render those who are firm in the Covenant blessed and degrade those who are not. O God! Be the protector of him who protecteth him and confirm him who confirms the Center of the Covenant." Many utterances are directed against the violators of the Covenant, the purpose being that no dissension should arise in the blessed cause; that no one should say "My opinion is this;" and that all may know who is the authoritative expounder and whatsoever he says is correct. BAHĀ'U'LLĀH has not left any possible room for dissension. Naturally there are some who are antagonistic, some who are followers of self-desire, others who hold to their own ideas and still others who wish to create dissension in the cause. For example Judas Iscariot was one of the disciples yet he betrayed Christ. Such a thing has happened in the past but in this day the Blessed Perfection has declared "this person is the expounder of my Book and all must turn to him." The purpose is to ward off dissension and differences among his followers. Notwithstanding this safeguard and provision against disagreement, there are certain souls here in America and a few in Akka who have violated this explicit command. For twenty years these violators have

accomplished nothing. Have they accomplished anything in Chicago? The friends here must be like the friends in San Francisco. Whenever they sense the least violation from anyone they should say "Begone! you shall not associate with us."

II

November 1, 1912, at 5338 Kenmore Avenue, Chicago, Ill.

Home of Mrs. Corinne True.

Notes by Gertrude Bulkema

I AM well pleased with every person here this evening and most happy in meeting the friends of God and maid-servants of the Merciful. Praise be to God! the faces are radiant and the hearts are attracted to the kingdom of Abha. Faith is evident in the countenances of all and this is a source of joy. The Blessed Perfection BAHĀ'U'LLĀH endured hardships and vicissitudes nearly fifty years. There was no ordeal or difficulty he did not experience yet he endured all in perfect joy and happiness.

Those who beheld him were assured of his great happiness for no trace of sadness or sorrow was ever visible upon his face. Even in prison he was like a king enthroned in majesty and greatness and he ever bore himself with supreme confidence and dignity. When the officers and grandees of the government were presented to him they became respectful at once. His majesty and dignity were awe-inspiring. Remember he was a prisoner—he was in prison. He endured ordeals and calamities for the sole purpose of illuminating us and in order that our hearts might be attracted to the kingdom of God, our faces become radiant with the Glad Tidings of God; in order that we might be submerged in the ocean of lights and be as brilliant and shining candles illuminating the dark recesses and flooding the regions with brightness. Now as I look around I observe that your faces—Praise be to God!—are shining, your hearts are filled with the love of God and you are thinking of service in the cause of God. Therefore I am very happy to be here and I hope that this happiness will be with you always—an eternal condition.

We visited San Francisco and from there went to Los Angeles. In these places we found most devoted friends. Truly zealous and aglow with the fire of the love of God, their sole purpose is ever to serve the kingdom of Abha. I hope that you may serve even more faithfully and take precedence over all the other friends.

May the fire of the love of God be so enkindled in Chicago that all the cities in America shall be ignited. This is my hope.

My third visit here expresses the degree of my longing to see you and the extent of my love. It was thought that I should go direct from San Francisco to New York and thence to the Orient but impelled by excessive love I have visited Chicago again to associate with you in fellowship and fragrance. I hope that these three visits may be most productive of future results. May you all become signs of unity; may each one be a standard of BAHĀ'U'LLĀH, each one shine as a star, each one become precious and worthy in the kingdom of God. May you attain such a condition of spirituality that the people will be astounded, saying "Verily these souls are proofs in themselves of the validity of BAHĀ'U'LLĀH for through his training they have been completely regenerated. These souls are peerless; they are truly the people of the kingdom; they are distinguished above the people about them. This is in reality a proof of BAHĀ'U'LLĀH. Behold how educated and illumined they have become."

When this cause appeared in the Orient the friends and followers were self-sacrificing to the utmost, forfeiting everything. It is a significant and wonderful fact that although the most precious thing on earth is life yet twenty thousand people offered themselves willingly in the pathway of martyrdom. Recently in Yezd two hundred of the Baha'i friends were cruelly slain. They went to the place of martyrdom in the utmost ecstasy of attraction, smiling with joy and gratitude upon their persecutors. Some of them offered sweetmeats to their executioners, saying "Taste of this, in order that with sweetness and enjoyment you may bestow upon us the blessed cup of martyrdom." Among these beloved and glorified ones were a number of women who were subjected to the most cruel manner of execution. Some were cut to pieces, and their executioners not content with such butchery, set others on fire and their bodies were consumed. Throughout these terrible ordeals not a single soul among the Baha'i friends objected or recanted. They offered no resistance although the Baha'i's in that city were most courageous and strong. In physical strength and fortitude one of these Baha'i's could have withstood many of their enemies but they accepted martyrdom in the spirit of complete resignation and non-resistance. Many of them died crying out "O Lord! forgive them; they know not what they do. If they knew they would not commit this wrong." In the throes of martyrdom they willingly offered all they possessed in this life.

It is stated in certain prophecies that when the standard of God appears in the east its signs will become evident in the west. This is truly good news and glad-tidings for you. I hope that this promise may be fulfilled in you and that all may be able to testify to the spirit and truth of the prophetic announcement, saying "Verily the standard of God did appear in the east and its tokens have become resplendent in the west." This realization will be a source of great joy to all the friends in the Orient who anticipate the good news and await the glad-tidings from the land of the Occident. They look forward to hearing that the friends in the west have become firm and steadfast, that they have distinguished themselves by establishing the oneness of the world of humanity, that they are even offering their lives for the foundations of International Peace, that they have become the lights of the Kingdom and have proved to be the manifestations of divine mercy, that the friends in the west are the expression of the favors of the Blessed Perfection, the very stars of the bestowal of God, blessed trees and flowers in the garden of his purity and sanctity. Any good news from here is the cause of rejoicing in the east and a source of deep gratitude to them. They hold a feast and praise God for the blessed tidings. If the occasion demanded, they would give their lives for you without the least hesitation. The friends in the east are all united and agreed.

There are none who waver in the east; none who oppose the Covenant of God. There is not a single soul among the Baha'is in Persia who is opposed to the Covenant. They are all steadfast. If any soul wishes to speak in this cause, they will ask "Is this a word of your own or is it by the authority of the Center of the Covenant? If you have the authority of the Center of the Covenant, produce it. Where is the letter from him? Where is his signature?" If he produces the letter they will accept it. If he fails to do so, they say "We cannot accept your words because they emanate from you only and return to you. We have no command from the Blessed Perfection BAHÁ'U'LLAH to obey you. He has revealed a Book in which he has covenanted with us to obey an appointed Center of the Covenant. He has not covenanted with us to obey you. Therefore the statement you make is rejected. You must furnish proof of your authority and sanction. We are commanded to turn to one Center. We do not obey various centers. The Blessed Perfection has made a Covenant with us and we are holding to this Covenant and Testament. We do not listen to

anything else, for people may arise who speak words of their own and we are commanded not to pay attention to them."

It was not so in former dispensations. His Holiness Christ for instance did not appoint a center of authority and explanation. He did not say to his followers "Obey the one whom I have chosen." Upon one occasion His Holiness asked his disciples "Whom say ye that I am?" Simon Peter answered and said "Thou art the Christ the Son of the living God." His Holiness wishing to make firm the faith of Peter, said "Thou art Peter and upon this rock I will build my church," meaning that the faith of Peter was the true faith. It was a sanction of Peter's faith. He did not say that all should turn to Peter. He did not say "He is the branch extended from my ancient root." He did not say "O God! bless all who serve Peter. O God! degrade those who are not obedient to him. Shun him who is a violator of the Covenant. O God! thou knowest that I love all who are steadfast in the Covenant." This has been revealed however in all the books, writings and epistles of His Holiness BAHÁ'U'LLAH regarding the appointed Center of the Covenant in this dispensation. Therefore the Baha'i dispensation is distinguished from all others in this fact, the purpose of His Holiness being that no one could arise to cause differences and disunion. After the departure of His Holiness Christ various sects and denominations arose, each one claiming to be the true channel of Christianity but none of them possessed a written authority from Christ; none could produce proof from him; yet all claimed his sanction and approval. His Holiness BAHÁ'U'LLAH has written a Covenant and Testament with his own pen declaring that the one whom he has appointed the Center of the Covenant shall be turned to and obeyed by all. Therefore thank God that BAHÁ'U'LLAH has made the pathway straight. He has clearly explained all things and opened every door for advancing souls. There is no reason for hesitation by anyone. The purpose of the Covenant was simply to ward off disunion and differences so that no one might say "My opinion is the true and valid one."

Any opinion expressed by the Center of the Covenant is correct and there is no reason for disobedience by any one. Be watchful, for perchance there may be violators (nakazeen) of the Covenant among you. Do not listen to them. Read the Book of the Covenant. All have been commanded to obey the Covenant; and the first admonition is addressed to the sons of BAHÁ'U'LLAH, the branches: "You must turn to the appointed Center; he is the expounder of the Book."

Should any soul so clearly violate and disobey this command can he even say he is a Baha'i? If anyone disobeys the explicit command of Christ can he truthfully say he is a Christian?

In conclusion I would say that I am greatly pleased with this meeting. I shall pray for you, seeking confirmation from the Blessed Perfection. Praise be to God! You must be grateful that he has chosen you from among the people of the world; that such glorious bestowal and such endless graces and favors have been specialized for you. You must not look at present accomplishments, for this is but the beginning as it was at the time of Christ. Before long you will see that you will be distinguished among all people. In every way the divine confirmation will uphold you and the radiance of the kingdom of BAHÁ'U'LLÁH will illumine your countenances. Be truly grateful for all these blessings. I hope I may always hear good news of you, showing that the friends in Chicago are occupied with service in the divine cause, filled with the joy of promoting the Word of God, engaged in spreading the teachings of BAHÁ'U'LLÁH, and manifesting love and kindness to all humanity. This is my hope and anticipation. I am sure that you will endeavor to accomplish this so that the friends in Persia and I may experience the happiness of the good tidings. May you be a source of joy and happiness to us, a source of tranquillity and composure.

Discourse of 'Abdu'l-Baha delivered in Cincinnati.

November 5, 1912, at Grand Hotel, Cincinnati, Ohio.

From Stenographic Notes

AS we are in Cincinnati the home of President Taft who has rendered such noble service in the cause of peace, I will dictate a statement for the people of Cincinnati and America generally. In the Orient I was informed that there are many lovers of peace in America. Therefore I left my native land to associate here with those who are the standard-bearers of international conciliation and agreement. Having traveled from coast to coast, I find the United States of America vast and progressive, the government just and equable, the nation noble and independent. I attended many meetings where International Peace was discussed and am always extremely happy to witness the results of such meetings, for one of the great principles of BAHÁ'U'LLÁH's teachings is the establishment of agreement among the peoples of the world. He founded and taught this principle in the Orient fifty years ago. He proclaimed international unity, summoned the religions of the world to harmony and reconciliation and established fellowship among many races, sects and communities. At that time he wrote epistles to the kings and rulers of the world, calling upon them to arise and co-operate with him in spreading these principles, saying that the stability and advancement of humanity could only be realized through the unity of the nations. Through his efforts this principle of universal harmony and agreement was practically demonstrated in Persia and other countries. Today in Persia for instance there are many people of various races and religions who have followed the exhortations of BAHÁ'U'LLÁH and are living together in love and fellowship without religious, patriotic or racial prejudices,—Mohammedans, Jews, Christians, Buddhists, Zoroastrians and many others.

America has arisen to spread the teachings of peace, to increase the illumination of humankind and bestow happiness and prosperity upon the children of men. These are the principles and evidences of divine civilization. America is a noble nation, the standard-bearer of peace throughout the world, shedding light to all regions. Foreign nations are not untrammelled and free from intrigues and complications like the United States, therefore they are not able to bring about universal harmony, but America—Praise be to God!—is at peace with all the world and is worthy

of raising the flag of brotherhood and international agreement. When this is done, the rest of the world will accept. All nations will join in adopting the teachings of BAHÁ'U'LLAH revealed more than fifty years ago. In his epistles he asked the parliaments of the world to send their wisest and best men to an international world conference which should decide all questions between the peoples and establish Universal Peace. This would be the highest court of appeal and the parliament of man so long dreamed of by poets and idealists would be realized. Its accomplishment would be more far-reaching than the Hague tribunal.

I am most grateful to President Taft for having extended his influence toward the establishment of Universal Peace. What he has accomplished in making treaties with various nations is very good but when we have the inter-parliamentary body composed of delegates from all the nations of the world and devoted to the maintenance of agreement and good will, the utopian dream of sages and poets, the parliament of man, will be realized.

Discourses of 'Abdu'l-Baha delivered in Washington.

*November 6, 1912, at Universalist Church, 13th and L Sts. N. W.,
Washington, D. C.*

Notes by Joseph H. Hannen

PRAISE be to God! The standard of liberty is held aloft in this land. You enjoy political liberty; you enjoy liberty of thought and speech, religious liberty, racial and personal liberty. Surely this is worthy of appreciation and thanksgiving. In this connection let me mention the freedom, hospitality and universal welcome extended to me during my recent travels throughout America. I wish also to reciprocate fully and completely the warm greeting and friendly attitude of the reverend doctor, pastor of this church, whose loving and quickened susceptibilities especially command acknowledgment. Surely men who are leaders of thought must conform to the example of his kindness and good-will. Liberalism is essential in this day; justness and equity toward all nations and people. Human attitudes must not be limited, for God is unlimited and whosoever is the servant of the threshold of God must likewise be free from limitations. The world of existence is an emanation of the merciful attribute of God. God has shone forth upon the phenomena of being through his effulgence of mercy and he is clement and kind to all his creation. Therefore the world of humanity must ever be the recipient of bounties from his majesty the eternal Lord; even as His Holiness Christ has declared "Be ye perfect even as your father which is in heaven." For his bounties like the light and heat of the sun in the material heavens descend alike upon all mankind. Consequently man must learn the lesson of kindness and beneficence from God himself. Just as God is kind to all humanity, man also must be kind to his fellow creatures. If his attitude is just and loving toward his fellow men, toward all creation, then indeed is he worthy of being pronounced the image and likeness of God.

Brotherhood or fraternity is of different kinds. It may be family association, the intimate relationship of the household. This is limited and subject to change and disruption. How often it happens that in a family, love and agreement are changed into enmity and antagonism. Another form of fraternity is manifest in patriotism. Man loves his fellow-men because they belong to the same nativity. This is also limited and subject to change and disintegration, as for instance when sons of the same fatherland

are opposed to each other in war, bloodshed and battle. Still another brotherhood or fraternity is that which arises from racial unity, the oneness of racial origin, producing ties of affinity and association. This likewise has its limitation and liability to change, for often war and deadly strife have been witnessed between people and nations of the same racial lineage. There is a fourth kind of brotherhood, the attitude of man toward humanity itself, the altruistic love of humankind and recognition of the fundamental human bond. Although this is unlimited it is nevertheless susceptible to change and destruction. Even from this universal fraternal bond the looked-for result does not appear. What is the looked-for result? Loving kindness among all human creatures and a firm indestructible brotherhood which includes all the divine possibilities and significances in humanity. Therefore it is evident that fraternity, love and kindness based upon family, nativity, race or an attitude of altruism are neither sufficient nor permanent since all of them are limited, restricted and liable to change and disruption. For in the family there is discord and alienation; among sons of the same fatherland strife and internecine warfare are witnessed; between those of a given race, hostility and hatred are frequent; and even among the altruists varying aspects of opinion and lack of unselfish devotion give little promise of permanent and indestructible unity among mankind.

Therefore the Lord of mankind has caused his holy divine manifestations to come into the world. He has revealed his heavenly books in order to establish spiritual brotherhood, and through the power of the Holy Spirit has made it practicable for perfect fraternity to be realized among mankind. And when through the breaths of the Holy Spirit this perfect fraternity and agreement are established amongst men, this brotherhood and love being spiritual in character, this loving-kindness being heavenly, these constraining bonds being divine, a unity appears which is indissoluble, unchanging and never subject to transformation. It is ever the same and will forever remain the same. For example consider the foundation of the brotherhood laid by His Holiness Christ. Observe how that fraternity was conducive to unity and accord and how it brought various souls to a plane of uniform attainment where they were willing to sacrifice their lives for each other. They were content to renounce possessions and ready to joyously forfeit life itself. They lived together in such love and fellowship that even Galen the famous Greek philosopher who was not a Christian, in his work entitled "The Progress of the

Nations" says that religious beliefs are greatly conducive to the foundation of real civilization. As a proof thereof he says "A certain number of people contemporaneous with us are known as Christians. These enjoy the superlative degree of moral civilization. Each one of them is as a great philosopher because they live together in the utmost love and good-fellowship. They sacrifice life for each other. They offer worldly possessions for each other. You can say of the Christian people that they are as one person. There is a bond amongst them that is indissoluble in character."

It is evident therefore that the foundation of real brotherhood, the cause of loving co-operation and reciprocity and the source of real kindness and unselfish devotion is none other than the breaths of the Holy Spirit. Without this influence and animus it is impossible. We may be able to realize some degrees of fraternity through other motives but these are limited associations and subject to change. When human brotherhood is founded upon the Holy Spirit, it is eternal, changeless, unlimited.

In various parts of the Orient there was a time when brotherhood, loving-kindness and all the praiseworthy qualities of mankind seemed to have disappeared. There was no evidence of patriotic, religious or racial fraternity but conditions of bigotry, hatred and prejudice prevailed instead. The adherents of each religion were violent enemies of the others, filled with the spirit of hostility and eager for shedding of blood. The present war in the Balkans furnishes a parallel of these conditions. Consider the bloodshed, ferocity and oppression manifested there even in this enlightened century; all of it based fundamentally upon religious prejudice and disagreement. For the nations involved belong to the same races and nationalities, nevertheless they are savage and merciless toward each other. Similar deplorable conditions prevailed in Persia in the nineteenth century. Darkness and ignorant fanaticism were widespread; no trace of fellowship or brotherhood existed amongst the races. On the contrary, human hearts were filled with rage and hatred; darkness and gloom were manifest in human lives and conditions everywhere. At such a time as this His Holiness BAHÁ'U'LLAH appeared upon the divine horizon, even as the glory of the sun, and in that gross darkness and hopelessness of the human world there shone a great light. He founded the oneness of the world of humanity, declaring that all mankind are as sheep and that God is the real and true shepherd. The shepherd is one and all people are of his flock.

The world of humanity is one and God is equally kind to all. What then is the source of unkindness and hatred in the human world? This real shepherd loves all his sheep. He leads them in green pastures. He rears and protects them. What then is the source of enmity and alienation among humankind? Whence this conflict and strife? The real underlying cause is lack of religious unity and association for in each of the great religions we find superstition, blind imitation of creeds, and theological formulæ adhered to instead of the divine fundamentals, causing difference and divergence among mankind instead of agreement and fellowship. Consequently strife, hatred and warfare have arisen, based upon this divergence and separation. If we investigate the foundations of the divine religions, we find them to be one, absolutely changeless and never subject to transformation. For example each of the divine religions contains two kinds of laws or ordinances. One division concerns the world of morality and ethical institutions. These are the essential ordinances. They instill and awaken the knowledge and love of God, love for humanity, the virtues of the world of mankind, the attributes of the divine kingdom, rebirth and resurrection from the kingdom of nature. These constitute one kind of divine law which is common to all and never subject to change. From the dawn of the Adamic cycle to the present day this fundamental law of God has continued changeless. This is the foundation of divine religion.

The second division comprises laws and institutions which provide for human needs and conditions according to exigencies of time and place. These are accidental, of no essential importance and should never have been made the cause and source of human contention. For example during the time of His Holiness Moses—Upon him be peace!—according to the exigencies of that period, divorce was permissible. During the cycle of His Holiness Christ inasmuch as divorce was not in conformity with the time and conditions His Holiness Jesus Christ abrogated it. In the cycle of Moses plurality of wives was permissible but during the time of His Holiness Christ the exigency which had sanctioned it did not exist, therefore it was forbidden. His Holiness Moses lived in the wilderness and desert of Sinai; therefore his ordinances and commandments were in conformity with those conditions. The penalty for theft was to cut off a man's hand. An ordinance of this kind was in keeping with desert life but not compatible with conditions of the present day. Such ordinances therefore constitute the second or non-essential division of the divine religions

and are not of importance for they deal with human transactions which are ever changing according to the requirements of time and place. Therefore the intrinsic foundations of the divine religions are one. As this is true, why should hostility and strife exist among them? Why should this hatred and warfare, ferocity and bloodshed continue? Is this allowable and justified? God forbid!

An essential principle of BAHĀ'U'LLĀH's teaching is that religion must be the cause of unity and love amongst men; that it is the supreme effulgence of divinity, the stimulus of life, the source of honor and productive of eternal existence. Religion is not intended to arouse enmity and hatred nor to become the source of tyranny and injustice. Should it prove to be the cause of hostility, discord and the alienation of mankind, assuredly the absence of religion would be preferable. Religious teachings are as a course of treatment having for its purpose the cure and healing of mankind. If the only outcome of a course of treatment should be mere diagnosis and fruitless discussion of symptoms, it would be better to abandon and abolish it. In this sense, the absence of religion would be at least some progress toward unity.

Furthermore, religion must conform to reason and be in accord with the conclusions of science. For religion, reason and science are realities; therefore these three being realities must conform and be reconciled. A question or principle which is religious in its nature must be sanctioned by science. Science must declare it to be valid and reason must confirm it in order that it may inspire confidence. If religious teaching however be at variance with science and reason it is unquestionably superstition. The Lord of mankind has bestowed upon us the faculty of reason whereby we may discern the realities of things. How then can man rightfully accept any proposition which is not in conformity with the processes of reason and the principles of science? Assuredly such a course cannot inspire man with confidence and real belief.

The teachings of BAHĀ'U'LLĀH embody many principles; I am giving you a synopsis only. One of these principles concerns equality between men and women. He declared that as all are created in the image and likeness of the one God, there is no distinction as to sex in the estimation of God. He who is purest in heart, whose knowledge exceeds and who excels in kindness to the servants of God, is nearest and dearest to the Lord our creator, irrespective of sex. In the lower kingdoms, the animal and vegetable, we find sex differentiation in function and organism. All plants, trees and animals are subject to that differentiation by

creation but among themselves there is absolute equality without further distinction as to sex. Why then should mankind make a distinction which the lower creatures do not regard? Especially so when we realize that all are of the same kingdom and kindred; that all are the leaves of one tree, the waves of one sea? The only reasonable explanation is that woman has not been afforded the same educational facilities as man. For if she had received the same opportunities for training and development as man has enjoyed, undoubtedly she would have attained the same station and level. In the estimate of God no distinction exists; both are as one and possess equal degrees of capacity. Therefore through opportunity and development woman will merit and attain the same prerogatives. When His Holiness Jesus Christ died upon the cross the disciples who witnessed his crucifixion were disturbed and shaken. Even Peter one of the greatest of his followers denied him thrice. Mary Magdalene brought them together and confirmed their faith, saying "Why are ye doubting? Why have ye feared? O thou Peter! Why didst thou deny him? For Christ was not crucified. The reality of Christ is ever-living, everlasting, eternal. For that divine reality there is no beginning, no ending and therefore there can be no death. At most, only the body of Jesus has suffered death." In brief, this woman singly and alone was instrumental in transforming the disciples and making them steadfast. This is an evidence of extraordinary power and supreme attributes, a proof that woman is the equivalent and complement of man. The one who is better trained and educated, whose aptitude is greater and whose ideals are higher is most distinguished and worthy, whether man or woman.

Through the teachings of BAHÁ'U'LLÁH the horizon of the east was made radiant and glorious. Souls who have hearkened to his words and accepted his message live together today in complete fellowship and love. They even offer their lives for each other. They forego and renounce worldly possessions for one another, each preferring the other to himself. This has been due to the declaration and foundation of the oneness of the world of humanity. Today in Persia there are meetings and assemblages wherein souls who have become illumined by the teachings of BAHÁ'U'LLÁH, representative Mohammedans, Christians, Jews, Zoroastrians, Buddhists and of the various denominations of each, mingle and conjoin in perfect fellowship and absolute agreement. A wonderful brotherhood and love is established among them and all are united in spirit and service for International Peace. More

than twenty thousand Baha'i's have given their lives in martyrdom for the cause of God. The governments of the east arose against them, bent upon their extermination. They were killed relentlessly, but day by day their numbers have increased, day by day they have multiplied in strength and become more eloquent. They have strengthened through the efficacy of a wonderful spiritual power. How savage and fearful the ferocity of man against his fellow man! Consider what is taking place now in the Balkans; what blood is being shed. Even the wild beasts and ferocious animals do not commit such acts. The most ferocious wolf kills but one sheep a day, and even that for his food. But now in the Balkans one man destroys ten fellow-beings. The commanders of armies glory in having killed ten thousand men, not for food, nay rather for military control, territorial greed, fame and possession of the dust of the earth. They kill for national aggrandizement notwithstanding this terrestrial globe is but a dark world of grossest matter. It is a world of sorrow and grief, a world of disappointment and unhappiness, a world of death. For after all, the earth is but the everlasting graveyard, the vast, universal cemetery of all mankind. Yet men fight to possess this graveyard, waging war and battle, killing each other. What ignorance! How spacious the earth is with room in plenty for all! How thoughtful the providence which has so allotted that every man may derive his sustenance from it! The Lord our creator does not ordain that anyone should starve or live in want. All are intended to participate in the blessed and abundant bestowals of our God. Fundamentally all warfare and bloodshed in the human world is due to the lack of unity between the religions which through superstitions and adherence to theological dogmas have obscured the one reality which is the source and basis of them all.

As to the American people—this noble nation, intelligent, thoughtful, reflective, is not impelled by motives of territorial aggrandizement and lust for dominion. Its boundaries are insular and geographically separated from the other nations. Here we find a oneness of interest and unity of national policy. These are indeed United States. Therefore this nation possesses the capacity and capability for holding aloft the banner of International Peace. May this noble people be the cause of unifying humanity. May they spread broadcast the heavenly civilization and illumination, become the cause of the diffusion of the love of God, proclaim the solidarity of mankind and be the cause of the guidance of the human race. Therefore I ask that you will give this all-important

question your most serious consideration and efforts. May the world of humanity find peace and composure and this dark earth be transformed into a realm of radiance. May the east and west clasp hands together. May the oneness of God become reflected and fully revealed in the hearts of humanity, and all mankind prove to be the manifestations of the favors of God.

Necessarily there will be some who are defective amongst men but it is our duty to enable them by kind methods of guidance and teaching to become perfected. Some will be found who are morally sick; they should be treated in order that they may be healed. Others are immature and like children; they must be trained and educated so that they may become wise and mature. Those who are asleep must be awakened; the indifferent must become mindful and attentive; but all this must be accomplished in the spirit of kindness and love and not by strife, antagonism nor in a spirit of hostility and hatred, for this is contrary to the good-pleasure of God. That which is acceptable in the sight of God is love. Love is in reality the first effulgence of divinity and the greatest splendor of God.

O thou compassionate Lord! Thou who art generous and able! We are servants of thine sheltered beneath thy providence. Cast thy glance of favor upon us. Give light to our eyes, hearing to our ears and understanding and love to our hearts. Render our souls joyous and happy through thy glad-tidings. O Lord! Point out to us the pathway of thy kingdom and resuscitate all of us through the breaths of the Holy Spirit. Bestow upon us life everlasting and confer upon us never-ending honor. Unify mankind and illumine the world of humanity. May we all follow thy pathway, long for thy good-pleasure and seek the mysteries of thy kingdom. O God! Unite us and connect our hearts with thy indissoluble bond. Verily thou art the giver, thou art the kind one and thou art the almighty!

II

November 7, 1912, at 1700 Eighteenth St. N. W., Washington, D. C., Home of Mr. and Mrs. Arthur J. Parsons.

Notes by Joseph H. Hannen

CONSIDER events in the Balkans today where a great conflagration of war is furiously raging and so much blood is being shed. Virtually the whole world of humanity is mourning

and lamenting because of the revival of these calamitous conditions. Governments are in the process of change and transformation. The sovereignty of oriental nations is tottering; outcomes are wrapped in the greatest uncertainty. I desire therefore to speak to you upon this subject.

I will call your attention more especially to the aspects of this war which BAHĀ'U'LLĀH prophesied forty years ago fully and completely. During his exile and while under surveillance in the prison of Akka he addressed a letter to the sultan of Turkey. He likewise sent epistles to Napoleon III and to the shah of Persia. All his letters to the kings and rulers of the earth were compiled in a book published thirty-five years ago in Bombay, India. There were several editions of this book.

I have with me a copy of an edition published twenty-two years ago. In 1891, Professor E. G. Browne of Cambridge University England, wrote a book detailing his visit to Akka. This was followed by a second volume in which he quoted extracts from BAHĀ'U'LLĀH'S epistles to the kings and rulers. There are also translations of some of these epistles in your libraries. When you get them you will read the remarkable statements made by BAHĀ'U'LLĀH.

I will read to you from the Arabic text the very words written by BAHĀ'U'LLĀH in his epistle to the sultan of Turkey. They will be translated to you as I read. "O King! Thou hast committed that by reason of which Mohammed the prophet of God lamented in the highest heaven. Verily the world hath made thee proud so that thou hast turned away from the face of him by whose light the people of the supreme assembly are illuminated and ere long thou shalt find thyself in manifest loss. Thou hast united with the Persian chief in opposition to me after I came unto you from the rising-place of greatness and might with a matter which has consoled the eyes of those near unto God. Verily this is a day wherein the Fire speaketh through all things, declaring that the beloved of the two worlds hath come and on the part of everything an interlocutor of the matter hath sprung up to listen unto the Word of thy Lord, the precious, the knowing. Dost thou imagine that thou canst quench the fire which God hath kindled in the horizons? No! by himself the true one, wert thou of those who know. Rather by that which thou hast done, its burning is increased and its blaze augmented; and it shall encompass the earth and whosoever is thereupon. Thus the matter hath been decreed and whosoever is

in the heavens and upon the earth could not withstand his command.”

“And the land of the mystery (Adrianople) and its surroundings shall be changed and shall pass out of the hands of the king. Commotions shall appear, lamentations shall arise and corruptions shall become manifest upon all sides and matters shall be changed because of that which hath befallen the hearts from the hosts of the oppressors. The authority shall be changed and the matter shall become grievous to such an extent that the sandheaps in the desolate hills shall lament and the trees on the mountains weep and blood shall flow from all things and thou shalt see the people in great disturbance. Was Pharaoh able to hinder God by exercising his dominion when he rebelled upon the earth and was of the disobedient? We have indeed manifested the interlocutor (Moses) from his house in spite of his will; verily we were able to do this. And remember when Nimrod kindled the fire of polytheism whereby he would burn the friend of God (Abraham). Verily we extinguished the fire by the truth and brought upon Nimrod manifest grief. Verily the oppressor (king of Persia) slew the beloved of the worlds (the Bab) that he might thereby extinguish the light of God among his creatures and deprive mankind of the pure water of life in the days of his Lord the mighty, the kind. We have made the matter manifest in the country and elevated his mention among the unitarians. Verily the Servant hath assuredly come to vivify the world and bring to union whosoever is upon the surface of the whole earth. That which God willeth shall overcome and thou shalt see the earth as the garden of El-Abha. Thus hath it been written by the pen of command in an irrevocable tablet.”

There are many other prophecies in this book, especially in the epistle to the shah of Persia, all of which prophecies have come to pass. As they are lengthy we will not have time to quote them.

The purpose of these quotations is to show that BAHĀ'U'LLĀH'S great endeavor in the east was to unify mankind, to cause them to agree and become reconciled, thereby manifesting the oneness of the world of humanity, preparing the way for International Peace and establishing the foundations of happiness and welfare. But the nations have not hearkened to his summons and message. The Persian and Turkish governments arose against his cause and the result is that both these governments have been disintegrated and broken. Had they been attentive to his commands and re-

ceived his admonitions they would have been protected. They would have enjoyed happiness and prosperity. They would have been bound together in ties of fellowship and brotherhood availing themselves of the wonderful bounties of love and unity and dwelling in the delectable paradise of the divine kingdom. But alas! the commands and guidance of the blessed one have been neglected and ignored. Day by day they have followed their own devices and imaginations, until now this fire of war is raging most furiously.

III

November 7, 1912, at 1700 Eighteenth Street, N. W., Washington, D. C., Home of Mr. and Mrs. Arthur J. Parsons.

Notes by Joseph H. Hannen

IN the world of nature we behold the living organisms in a ceaseless struggle for existence. Everywhere we are confronted by evidences of the physical survival of the fittest. This is the very source of error and misapprehension in the opinions and theories of men who fail to realize that the world of nature is inherently defective in cause and outcome and that the defects therein must be removed by education. For example consider man himself. If we study human beings such as the aboriginal tribes of Central Africa who have been reared in complete subjection to nature's rule, we will find them deficient indeed. They are without religious education neither do they give evidences of any advance whatever toward civilization. They have simply grown and developed in the natural plane of barbarism. We find them bloodthirsty, immoral and animalistic in type to such an extent that they even kill and devour each other. It is evident therefore that the world of nature unassisted is imperfect because it is a plane upon which the struggle for physical existence expresses itself. *

If a piece of ground is left in its natural state, wild weeds, thorns and trees of the jungle will grow upon it. But if we cultivate that same piece of ground the result will be that it will rid itself of natural imperfections and become transformed into a beautiful rose-garden or an orchard of fruitful trees. This is proof that the world of nature is defective. The founding of schools and establishing of educational systems in the world are intended to replace the defects of nature with virtues and perfections. If there were no defects, there would be no need of training, culture and education but inasmuch as we find that children

need training and schooling it is a conclusive proof that the world of nature must be developed. Many things show this clearly. One of the basic evidences is the survival of the fittest in the animal kingdom, their ignorance, sensuality and unbridled instincts and passions. Therefore in the natural world there is need of an educator and teacher for mankind. He must be universal in his powers and accomplishments. Teachers are of two kinds; universal and special. The universal instructors are the prophets of God and the special teachers are the philosophers. The philosophers are capable of educating and training a limited circle of human souls whereas the holy, divine manifestations of God confer general education upon humanity. They arise to bestow universal moral training. For example His Holiness Moses was a universal teacher. He trained and disciplined the people of Israel, enabled them to rescue themselves from the lowest abyss of despair and ignorance and caused them to attain an advanced degree of knowledge and development. They were captives and in the bondage of slavery; through him they became free. He led them out of Egypt into the Holy Land and opened the doors of their advancement into higher civilization. Through his training, this oppressed and downtrodden people, slaves and captives of the Pharaohs established the splendor of the Solomonic sovereignty. This is an example of a universal teacher, a universal educator. Again, consider His Holiness Christ; how that marvelous expression of unity bestowed education and ethical training upon the Roman, Greek, Egyptian, Syrian and Assyrian nations and welded together a people from them in a permanent and indissoluble bond. These nations were formerly at enmity and in a state of continual hostility and strife. He cemented them together, caused them to agree, conferred tranquillity upon humanity and established the foundations of human welfare throughout the world. Therefore he was a real educator, the instructor of reality.

When we review the conditions existing in the east prior to the rise of the prophet of Arabia we find that throughout the Arabian peninsula intense mental darkness and the utmost ignorance prevailed among its inhabitants. Those tribal peoples were constantly engaged in war, killing and shedding blood, burning and pillaging the homes of each other and living in conditions of the utmost debasement and immorality. They were lower and more brutal than the animals. His Holiness Mohammed appeared as a prophet among such a people. He educated these barbarous

tribes, lifted them out of their ignorance and savagery and put an end to the continuous strife and hatred which had existed among them. He established agreement and reconciliation among them, unified them and taught them to look upon each other as brothers. Through his training they advanced rapidly in prestige and civilization. They were formerly ignorant; they became wise. They were barbarous; they attained refinement and culture. They were debased and brutal; he uplifted and elevated them. They were humiliated and despised; their civilization and renown spread throughout the world. This is perfect proof that His Holiness Mohammed was an educator and teacher.

In the nineteenth century, strife and hostility prevailed among the people of the Orient. Apathy and ignorance characterized the nations. They were indeed gloomy and dark, negligent of God and under the subjection of the baser instincts and passions of mankind. The struggle for existence was intense and universal. At such a time as this, His Holiness BAHÁ'U'LLAH appeared among them like a luminary in the heavens. He flooded the east with light. He proclaimed new principles and teachings. He laid a basis for new institutions which are the very spirit of modernism, the light of the world, the development of the body-politic and eternal honor. The souls who hearkened to these teachings among the various oriental nations immediately renounced the spirit of strife and hostility and began to associate in good-will and fellowship. From extremes of animosity they attained the acme of love and brotherhood. They had been warring and quarreling; now they became loving and lived together in complete unity and agreement. Among them today you will find no religious, political or patriotic prejudice; they are friendly, loving and associate in the greatest happiness. They have no part in the war and strife which take place in the east; their attitude toward all men is that of good-will and loving-kindness. A standard of Universal Peace has been unfurled among them. The light of guidance has flooded their souls. It is light upon light, love upon love. This is the education and training of His Holiness BAHÁ'U'LLAH. He has led these souls to this standard and given them teachings which insure eternal illumination. Anyone who becomes well versed in his teachings will say "Verily, I declare that these words constitute the illumination of humanity; that this is the honor everlasting; that these are heavenly precepts and the cause of never-ending life among men."

IV

*November 8, 1912, at Eighth Street Temple, Jewish Synagogue,
Washington, D. C.*

Notes by Joseph H. Hannen

GOD is one; the effulgence of God is one; and humanity constitutes the servants of that one God. God is kind to all. He creates and provides for all; and all are under his care and protection. The Sun of Truth, the Word of God shines upon all mankind; the divine cloud pours down its precious rain; the gentle zephyrs of his mercy blow and all humanity is submerged in the ocean of his eternal justice and loving-kindness. God has created mankind from the same progeny in order that they may associate in good-fellowship, exercise love toward each other and live together in unity and brotherhood.

But we have acted contrary to the will and good-pleasure of God. We have been the cause of enmity and disunion. We have separated from each other and risen against each other in opposition and strife. How many have been the wars between peoples and nations! What bloodshed! Numberless are the cities and homes which have been laid waste. All of this has been contrary to the good-pleasure of God for he hath willed love for humanity. He is clement and merciful to all his creatures. He hath ordained amity and fellowship amongst men.

Most regrettable of all is the state of difference and divergence we have created between each other in the name of religion imagining that a paramount duty in our religious belief is that of alienation and estrangement, that we should shun each other and consider each other contaminated with error and infidelity. In reality the foundations of the divine religions are one and the same. The differences which have arisen between us are due to blind imitations of dogmatic beliefs and adherence to ancestral forms of worship. His Holiness Abraham was the founder of reality. His Holiness Moses, His Holiness Christ, His Holiness Mohammed were the manifestations of reality. His Holiness BAHÁ'U'LLAH was the glory of reality. This is not simply an assertion; it will be proved.

Let me ask your closest attention in considering this subject. The divine religions embody two kinds of ordinances. First those which constitute essential or spiritual teachings of the Word of God. These are faith in God, the acquirement of the virtues which characterize perfect manhood, praiseworthy moralities, the acquisition of the bestowals and bounties emanating from the divine efful-

gences; in brief the ordinances which concern the realm of morals and ethics. This is the fundamental aspect of the religion of God and this is of the highest importance because knowledge of God is the fundamental requirement of man. Man must comprehend the oneness of divinity. He must come to know and acknowledge the precepts of God and realize for a certainty that the ethical development of humanity is dependent upon religion. He must get rid of all defects and seek the attainment of heavenly virtues in order that he may prove to be the image and likeness of God. It is recorded in the holy bible that God said "Let us make man in our image, after our likeness." It is self-evident that the image and likeness mentioned do not apply to the form and semblance of a human being because the reality of divinity is not limited to any form or figure. Nay rather the attributes and characteristics of God are intended. Even as God is pronounced to be just, man must likewise be just. As God is loving and kind to all men, man must likewise manifest loving-kindness to all humanity. As God is loyal and truthful, man must show forth the same attributes in the human world. Even as God exercises mercy toward all, man must prove himself to be the manifestation of mercy. In a word, the "image and likeness of God" constitute the virtues of God, and man is intended to become the recipient of the effulgences of divine attributes. This is the essential foundation of all the divine religions, the reality itself, common to all. His Holiness Abraham promulgated this; His Holiness Moses proclaimed it. His Holiness Christ and all the prophets upheld this standard and aspect of divine religion.

Secondly: Laws and ordinances which are temporary and non-essential. These concern human transactions and relations. They are accidental and subject to change according to the exigencies of time and place. These ordinances are neither permanent nor fundamental. For instance during the time of Noah it was expedient that sea foods be considered as lawful; therefore God commanded Noah to partake of all marine animal life. During the time of Moses this was not in accordance with the exigencies of Israel's existence therefore a second command was revealed partly abrogating the law concerning marine foods. During the time of Abraham—Upon him be peace!—camel's milk was considered a lawful and acceptable food; likewise the flesh of the camel; but during Jacob's time because of a certain vow he made, this became unlawful. These are non-essential temporary laws. In the holy bible there are certain commandments which according to those bygone

times constituted the very spirit of the age the very light of that period. For example according to the law of the torah if a man committed theft of a certain amount they cut off his hand. Is it practicable and reasonable in this present day to cut off a man's hand for the theft of a dollar? In the torah there are ten ordinances concerning murder. Could these be made effective today? Unquestionably no; times have changed. According to the explicit text of the bible if a man should change or break the law of the Sabbath or if he should touch fire on the Sabbath he must be killed. Today such a law is abrogated. The torah declares that if a man should speak a disrespectful word to his father he should suffer the penalty of death. Is this possible of enforcement now? No; human conditions have undergone changes. Likewise during the time of Christ certain minor ordinances conformable to that period were enforced.

It has been shown conclusively therefore that the foundation of the religion of God remains permanent and unchanging. It is that fixed foundation which insures the progress and stability of the body-politic and the illumination of humanity. It has ever been the cause of love and justice amongst men. It works for the true fellowship and unification of all mankind for it never changes and is not subject to supersedure. The accidental or non-essential laws which regulate the transactions of the social body and everyday affairs of life are changeable and subject to abrogation.

Let me ask what is the purpose of prophethood? Why has God sent the prophets? It is self-evident that the prophets are the educators of men and the teachers of the human race. They come to bestow universal education upon humanity, to give humanity training, to uplift the human race from the abyss of despair and desolation and enable man to attain the apogee of advancement and glory. The people are in darkness; the prophets bring them into the realm of light. They are in a state of utter imperfection; the prophets imbue them with perfections. The purpose of the prophetic mission is no other than the education and guidance of the people. Therefore we must regard and be on the lookout for the man who is thus qualified; that is to say any soul who proves to be the educator of mankind and the teacher of the human race is undoubtedly the prophet of his age.

For example let us review the events connected with the history of His Holiness Moses—Upon him be peace! His Holiness dwelt in Midian at a time when the children of Israel were in captivity and bondage in the land of Egypt, subjected to every tyranny and

severe oppression. They were illiterate and ignorant, undergoing cruel ordeals and experiences. They were in such a state of helplessness and impotence that it was proverbial to state that one Egyptian could overcome ten Israelites. At such a time as this and under such forbidding conditions His Holiness Moses appeared and shone forth with a heavenly radiance. He saved Israel from the bondage of Pharaoh and released them from captivity. He led them out of the land of Egypt and into the Holy Land. They had been scattered and broken; he unified and disciplined them; conferred upon them the blessing of wisdom and knowledge. They had been slaves; he made them princes. They were ignorant; he made them learned; they were imperfect; he enabled them to attain perfection. In a word—he led them out of their condition of helplessness and brought them to efficiency in the plane of confidence and valor. They became renowned throughout the ancient world until finally in the zenith and splendor of their new civilization the glory of the sovereignty of Solomon was attained. Through the guidance and training of His Holiness Moses these slaves and captives became the dominating people amongst the nations. Not only in physical and military superiority were they renowned but in all the degrees of arts, letters and refinement their fame was widespread. Even the celebrated philosophers of Greece journeyed to Jerusalem in order to study with the Israelitish sages and many were the lessons of philosophy and wisdom they received. Among these philosophers was the famous Socrates. He visited the Holy Land and studied with the prophets of Israel, acquiring principles of their philosophical teaching and a knowledge of their advanced arts and sciences. After his return to Greece he founded the system known as the unity of God. The Greek people rose against him and at last he was poisoned in the presence of the king. Hippocrates and many other Greek philosophers sat at the feet of the learned Israelitish doctors and absorbed their expositions of wisdom and the inner truth.

Inasmuch as His Holiness Moses through the influence of his great mission was instrumental in releasing the Israelities from a low state of debasement and humiliation, establishing them in a station of prestige and glorification, disciplining and educating them, it is necessary for us to reach a fair and just judgment in regard to such a marvelous teacher. For in this great accomplishment he stood single and alone. Could he have made such a change and brought about such a condition among these people without the sanction and assistance of a heavenly power? Could he have

transformed a people from humiliation to glory without a holy and divine support?

No other than a divine power could have done this. Therein lies the proof of prophethood because the mission of a prophet is education of the human race such as this personage accomplished, proving him to be a mighty prophet among the prophets, and his book the very Book of God. This is a rational, direct and perfect proof.

In brief, His Holiness Moses—Upon whom be peace!—founded the law of God, purified the morals of the people of Israel and gave them an impetus toward nobler and higher attainments. But after the departure of His Holiness Moses, following the decline of the glory of Solomon's era and during the reign of Jeroboam there came a great change in this nation. The high ethical standards and spiritual perfections ceased to exist. Conditions and morals became corrupt, religion was debased and the perfect principles of the Mosaic law were obscured in superstition and polytheism. War and strife arose among the tribes and their unity was destroyed. The followers of Jeroboam declared themselves rightful and valid in kingly succession, and the supporters of Rehoboam made the same claim. Finally the tribes were torn asunder by hostility and hatred, the glory of Israel was eclipsed and so complete was the degradation, that a golden calf was set up as an object of worship in the city of Tyre. Thereupon God sent Elijah the prophet who redeemed the people, renewed the law of God and established an era of new life for Israel. History shows a still later change and transformation when this oneness and solidarity were followed by another dispersion of the tribes. Nebuchadnezzar king of Babylon invaded the Holy Land and carried away captive seventy thousand Israelites to Chaldea where the greatest reverses, trials and suffering afflicted these unfortunate people. Then the prophets of God again reformed and re-established the law of God and the people in their humiliation again followed it. This resulted in their liberation, and under the edict of Cyrus king of Persia there was a return to the holy city. Jerusalem and the temple of Solomon were rebuilt and the glory of Israel was restored. This lasted but a short time; the morality of the people declined and conditions reached an extreme degree until the Roman general Titus took Jerusalem and razed it to its foundations. Pillage and conquest completed the desolation; Palestine became a waste and wilderness and the Jews fled from the Holy Land of their ancestors. The cause of this disintegration and dispersion was the departure of Israel from the

foundation of the law of God revealed by Moses, namely the acquisition of divine virtues, morality, love, the development of arts and sciences and the spirit of the oneness of humanity.

I now wish you to examine certain facts and statements which are worthy of consideration. My purpose and intention is to remove from the hearts of men the religious enmity and hatred which have fettered them and to bring all religions into agreement and unity. Inasmuch as this hatred and enmity, this bigotry and intolerance are outcomes of misunderstandings, the reality of religious unity will appear when these misunderstandings are dispelled. For the foundation of the divine religions is one foundation. This is the oneness of revelation or teaching; but alas! we have turned away from that foundation, holding tenaciously to various dogmatic forms and blind imitation of ancestral beliefs. This is the real cause of enmity, hatred and bloodshed in the world; the reason of alienation and estrangement among mankind. Therefore I wish you to be very just and fair in your judgment of the following statements.

During the time that the people of Israel were being tossed and afflicted by the conditions I have named, His Holiness Jesus Christ appeared among them. Jesus of Nazareth was a Jew. He was single and unaided, alone and unique. He had no assistant. The Jews at once pronounced him to be an enemy of Moses. They declared that he was the destroyer of the Mosaic laws and ordinances. Let us examine the facts as they are, investigate the truth and reality in order to arrive at a true opinion and conclusion. For a completely fair opinion upon this question we must lay aside all we have and investigate independently. This personage Jesus Christ declared His Holiness Moses to have been the prophet of God and pronounced all the prophets of Israel as sent from God. He proclaimed the torah the very Book of God, summoned all to conform to its precepts and follow its teachings. It is a historical fact that during a period of fifteen hundred years the kings of Israel were unable to promulgate broadcast the religion of Judaism. In fact during that period the name and history of Moses were confined to the boundaries of Palestine and the torah was a book well known only in that country. But through His Holiness Christ, through the blessing of the new testament of Jesus Christ, the old testament, the torah was translated into six hundred different tongues and spread throughout the world. It was through Christianity that the torah reached Persia. Before that time there was no knowledge in that country of such a book, but His Holi-

ness Christ caused its spread and acceptance. Through him the name of Moses was elevated and revered. He was instrumental in publishing the name and greatness of the Israelitish prophets and he proved to the world that the Israelities constituted the people of God. Which of the kings of Israel could have accomplished this? Were it not for Jesus Christ would the bible, the torah have reached this land of America? Would the name of Moses be spread throughout the world? Refer to history. Everyone knows that when Christianity was spread, there was a simultaneous spread of the knowledge of Judaism and the torah. Throughout the length and breadth of Persia there was not a single volume of the old testament until the religion of Jesus Christ caused it to appear everywhere, so that today the holy bible is a household book in that country. It is evident then that Christ was a friend of Moses, that he loved and believed in His Holiness Moses, otherwise he would not have commemorated his name and prophethood. This is self-evident. Therefore Christians and Jews should have the greatest love for each other because the founders of these two great religions have been in perfect agreement in book and teaching. Their followers should be likewise.

We have already stated the valid proofs of prophethood. We find the very evidences of the validity of His Holiness Moses were witnessed and duplicated in His Holiness Christ. His Holiness Christ was also a unique and single personage born of the lineage of Israel. By the power of his Word he was able to unite people of the Roman, Greek, Chaldean, Egyptian and Assyrian nations. Whereas they had been cruel, bloodthirsty and hostile, killing, pillaging and taking each other captive, he cemented them together in a perfect bond of unity and love. He caused them to agree and become reconciled. Such mighty effects were the results of the manifestation of one single soul. This proves conclusively that His Holiness Christ was assisted by God. Today all Christians admit and believe that His Holiness Moses was a prophet of God. They declare that his book was the Book of God, that the prophets of Israel were true and valid and that the people of Israel constituted the people of God. What harm has come from this? What harm could come from a statement by the Jews that Jesus was also a manifestation of the Word of God? Have the Christians suffered for their belief in Moses? Have they experienced any loss of religious enthusiasm or witnessed any defeat in their religious belief by declaring that His Holiness Moses was a prophet of God, that the torah was a Book of God and that all

the prophets of Israel were prophets of God? It is evident that no loss comes from this. And now it is time for the Jews to declare that Christ was the Word of God and then this enmity between two great religions will pass away. For two thousand years this enmity and religious prejudice have continued. Blood has been shed, ordeals have been suffered. These few words will remedy the difficulty and unite two great religions. What harm could follow this,—that just as the Christians glorify and praise the name of Moses, likewise the Jews should commemorate the name of Christ, declare him to be the Word of God and consider him as one of the chosen messengers of God?

A few words concerning the koran and the Mohammedans: When His Holiness Mohammed appeared he spoke of Moses as the great man of God. In the koran he refers to the sayings of Moses in seven different places, proclaims him a prophet and the possessor of a Book, the founder of the law, and the spirit of God. He said "Whosoever believes in him is acceptable in the estimation of God and whosoever shuns him or any of the prophets is rejected of God." Even in conclusion he calls upon his own relatives, saying "Why have ye shunned and not believed in Moses? Why have ye not acknowledged the torah? Why have ye not believed in the Jewish prophets?" In a certain surat of the koran he mentions the names of twenty-eight of the prophets of Israel, praising each and all of them. To this great extent he has ratified and commended the prophets and religion of Israel. The purport is this,—that Mohammed praised and glorified His Holiness Moses and confirmed Judaism. He declared that whosoever denies Moses is contaminated and even if he repents, his repentance will not be accepted. He pronounced his own relatives infidels and impure because they had denied the prophets. He said "Because you have not believed in Christ, because you have not believed in Moses, because you have not believed in the gospels you are infidels and contaminated." In this way Mohammed has praised the torah, Moses, Christ and the prophets of the past. He appeared amongst the Arabs who were a people nomadic and illiterate, barbarous in nature and bloodthirsty. He guided and trained them until they attained a high degree of development. Through his education and discipline they rose from the lowest levels of ignorance to the heights of knowledge, becoming masters of erudition and philosophy. We see therefore that the proofs applicable to one prophet are equally applicable to another.

In conclusion; since the prophets themselves, the founders, have

loved, praised and testified of each other, why should we disagree and be alienated? God is one. He is the shepherd of all. We are his sheep and therefore should live together in love and unity. We should manifest the spirit of justness and good-will toward each other. Shall we do this or shall we censure and pronounce anathema, praising ourselves and condemning all others? What possible good can come from such attitude and action? On the contrary, nothing but enmity and hatred, injustice and inhumanity can possibly result. Has not this been the greatest cause of bloodshed, woe and tribulation in the past?

Praise be to God! You are living in a land of freedom. You are blessed with men of learning, men who are well versed in the comparative study of religions. You realize the need of unity and know the great harm which comes from prejudice and superstition. I ask you, is not fellowship and brotherhood preferable to enmity and hatred in society and community? The answer is self-evident. Love and fellowship are absolutely needful to win the good-pleasure of God which is the goal of all human attainment. We must be united. We must love each other. We must ever praise each other. We must bestow commendation upon all people, thus removing the discord and hatred which have caused alienation amongst men. Otherwise the conditions of the past will continue, praising ourselves and condemning others; religious wars will have no end and religious prejudice the prime cause of this havoc and tribulation will increase. This must be abandoned, and the way to do it is to investigate the reality which underlies all the religions. This underlying reality is the love of humanity. For God is one and humanity is one, and the only creed of the prophets is love and unity.

V

November 9, 1912, at 1700 Eighteenth Street N. W., Washington, D. C., Home of Mr. and Mrs. Arthur J. Parsons.

Notes by Joseph H. Hannen

THE address delivered last evening in the Jewish synagogue evidently disturbed some of the people, including the revered rabbi who called upon me this afternoon. Together we went over the ground again, which I shall now review for your benefit.

It was not possible to make the subject completely plain to the rabbi last night, as he was very much pressed for time but today

the opportunity was sufficient for a reconsideration of the statements in detail. I wish you to understand them thoroughly and memorize them in order that you may discourse with the Jews and thus perchance become instrumental in leading them aright.

The quintessence of our subject was this: What is the mission of the prophet and what is the object of a divine law? In answer we stated: There is no doubt that the purpose of a divine law is the education of the human race, the training of humanity. All mankind may be considered as pupils or children who are in need of a divine educator, a real teacher. The essential requirement and qualification of prophethood is the training and guidance of the people. Therefore we shall first consider the efficacy of the teachings of those who have been followed and accepted as the prophets of God. The question that must be answered is: Have they taught mankind? Have they proved themselves efficient educators?

Among them was His Holiness Moses. We find that he appeared as the leader of the children of Israel during a period of their captivity. They were in a state of extreme humiliation, ignorance and heedlessness, living in a very lowly manner in Egypt under conditions of life worse than death. Imagine an ignorant people, downtrodden and oppressed, thoughtless, negligent and mentally darkened, held in subjection as slaves. His Holiness Moses was appointed for their deliverance and training. He guided them, led them out of bondage into the Holy Land, uplifted them from ignorance and despair, trained them so that they rose from a condition of lowliness and subjection into one of honor and importance, and enabled them to reach a high degree of perfection. They became proficient in sciences and arts, attained a lofty plane of civilization, honorable and esteemed among nations whereas formerly they had been lowly and despised. They were ignorant; they became intelligent, finally reaching that period of supremacy and power witnessed in the Solomonic sovereignty. Their name became widespread throughout the world and they were esteemed for distinct virtues. Even the philosophers of Greece went to Palestine to drink from the fountains of their wisdom and sit at the feet of their sages. All these facts prove that His Holiness Moses was a prophet and a teacher.

As to His Holiness Christ; he was a single, unique and lowly individual who appeared at a time when the Israelitish nation had fallen from the heights of its glory to the lowest condition of bondage and contempt, subject to the tyranny of the Roman Empire,

living under a yoke of humiliation, ignorant and negligent of God. The historical records of the holy books confirm these statements. His Holiness Christ—this single and unique personage appeared amongst these despised and degraded people, reflecting a divine power and the potency of the Holy Spirit. He unified the various peoples and nations of the world, brought them together in fellowship and agreement and gathered them beneath the overshadowing protection of one Word. His prestige and mention were not confined to the children of Israel alone, who were at that time a limited race and people, but his spiritual power had also permeated and united great influential nations who had been warlike and hostile, such as the Romans, Greeks, Egyptians, Chaldeans, Syrians and Assyrians. He dispelled their hostility, healed their hatred, made them a united people, and by his Word created the utmost love amongst them so that they advanced immeasurably in the degrees of education and human perfection thereby attaining a never-ending glory.

The Jews had become dispersed and widely scattered. This single and unique personage overcame all the then known world, founding an everlasting sovereignty, a mighty nation indeed. Such a result proved him to be a great man, the first educator of his time, the first teacher of his period. What proofs could be greater than these? What could be more convincing than this evidence that a single individual resuscitated so many nations and peoples, unified so many tribes and sects, removed so much warfare and hatred? Undoubtedly such accomplishment could be wrought only through the power of God and not by mere human effort which is altogether incapable of producing these mighty results.

When His Holiness Christ appeared, the Jews pronounced him an enemy of Moses. Pharisaical rabbis of that age declared him to be the destroyer of the mosaic law and the institutes of the torah. They proclaimed that he would bring great misfortune to the people of Israel, considering him the violator of the holy Sabbath and destroyer of the temple of Solomon. Therefore they turned away from him. Let us investigate this and discover whether such accusations were true or false. We will find that in reality His Holiness Christ caused the name and prestige of Moses to become widespread. Through his efforts and teaching, the Book of Moses, the bible became known everywhere. In fifteen hundred years there had been but one translation of the old testament, the torah, which translation was made from Hebrew into Greek. But through the instrumentality of Christ's message and teachings it was trans-

lated into six hundred tongues and spread to every part of the world. All the kings and prophets of Israel were unable to promulgate the teachings of Judaism and the name of Moses beyond the borders of Palestine whereas through His Holiness Christ, Judaism became an established religion in Asia, Africa, Europe and the world generally. Through the message of Christ, Moses was everywhere proclaimed a prophet of God and his Book the Book of God. Shall we consider this personage an enemy or a friend of Moses?

Justice is needed; we must render fair judgment upon this question. Had he been an enemy he would not have allowed the name and teachings of Moses to become widespread in the world. He would not have promulgated the law and principles of the torah. Would there have been any mention of Moses in America? Could even the name of Judaism have reached this part of the world through any other instrumentality? Undoubtedly it was owing to the blessed agency and influence of Christianity that Judaism became established in this western world. His Holiness Moses had no better friend and sympathizer than His Holiness Christ. Consider how the illiterate among the Israelites conceal the reality of these facts and continue the delusion that Christ was an enemy of Moses. All Christians believe in Moses. They declare that he was a man of God, the interlocutor and prophet of God, that his Book was the Book of God, that the people of Israel were the people of God and that all the prophets of Israel were valid and true. They offer unlimited praise, sincere eulogy, and manifest unlimited love for the religion of Moses. What harm comes from this? And if the Jews should say that Christ was also the Word of God, the Spirit of God, what harm could follow this statement? Just these few words would be the cause of reconciling the Christians and Jews. The Christians accept Moses and his Book. What harm have they suffered on account of this belief? Have they lost anything because of it?

In answer to all these questions, the rabbi answered "No."

We continued: What harm could result if the Jews were in a similar attitude toward Christianity, declaring that Christ was the Word of God, that the gospel is the Book of God? Such an attitude as this would cause the enmity of many centuries to pass away. If we declare that Moses was the prophet of God and that his Book was the law of God, does it harm our religious standpoint? Not at all. Furthermore every nation is proud of its great men and heroes even though those great ones may have been atheists

or agnostics. Today France glorifies Napoleon Bonaparte, saying "He was a French military genius" whereas in reality he was a tyrant. They say "Voltaire was ours" although Voltaire was an atheist. "Rousseau was a great man of this nation" and yet Rousseau was irreligious. France is proud of these great men. Feasts are held commemorating them, their names are perpetuated in special days, their memories treasured in prominent places and there is music and celebration in their honor. The nation is proud of them. And now, do you consider these great men of France greater than Jesus of Nazareth? It is evident that in comparison with Jesus Christ they are as nothing. Consider the grandeur and majesty of Jesus in contrast with such men as we have mentioned. Consider him from the standpoint of fame and renown. Where is the station of Christ and where is their station? What comparison is there? In reality Christ is incomparable. What harm then could come from your declaration that Jesus of Nazareth was a great man of Israelitish birth and therefore we love him? That we have given to the world a great man indeed? That this mighty personage whose Word has spread throughout the world, who has conquered the east and the west was an Israelite? Should you not be proud of him? When you glorify and honor the memory of Christ, rest assured that the Christians will take your hands in real fellowship. All difficulty, hesitancy and restraint will vanish. Consider the troubles and persecutions heaped upon you in Russia for your fanaticism of unbelief. And you must not think that this is ended.

This humiliation will continue forever. The time may come when in Europe itself they will arise against the Jews. But your declaration that Christ was the Word of God will end all such trouble. My advice is that in order to become honorable, protected and secure among the nations of the world, in order that the Christians may love and safeguard the Israelitish people, you should be willing to announce your belief in Christ the Word of God. This is a complete statement; there is nothing more. Is it not thoughtless, ignorant prejudice which restrains you from doing so? Declare that verily the Word of God was realized in him and all will be right.

The rabbi thoughtfully said "I believe that what you have said is perfectly true but I must ask one thing of you. Will you not tell the Christians to love us a little more?"

We replied "We have advised them and will continue to do so."

VI

*November 9, 1912, at 1700 Eighteenth Street N. W., Washington,
D. C., Home of Mr. and Mrs. Arthur J. Parsons.*

Notes by Joseph H. Hannen

EVERY composition is necessarily subject to destruction or disintegration. For instance this flower is a composition of various elements; its decomposition is inevitable. When this composed form undergoes decomposition—in other words, when these elements separate and disintegrate—that is what we call the death of the flower. For inasmuch as it is composed of single elements, the grouping of multitudinous cellular atoms, it is subject to disintegration. This is the mortality of the flower. Similarly the body of man is composed of various elements. This composition of the elements has been given life. When these elements disintegrate, life disappears, and that is death. Existence in the various planes or kingdoms implies composition, and non-existence or death is decomposition.

But the inner and essential reality of man is not composed of elements and therefore cannot be decomposed. It is not an elemental composition subject to disintegration or death. A true and fundamental scientific principle is that an element itself never dies and cannot be destroyed, for the reason that it is single and not composed. Therefore it is not subject to decomposition.

Another evidence or proof of the indestructibility of the reality of man is that it is not affected by the changes of the physical body. These changing conditions of the bodily composition are definite and continual. At one time it is normal, at another time abnormal. Now it is weak, now strong. It suffers injury, a hand may be amputated, a limb broken, an eye destroyed, an ear deafened or some defect appear in a certain organ; but these changes do not affect the human spirit, the soul of man. If the body becomes stout or thin, decrepit or strong, the spirit or soul is unaffected thereby. If a part of the bodily organism be destroyed, even if it be dismembered completely, the soul continues to function, showing that no changes of the body affect its operation. We have seen that death and mortality are synonymous with change and disintegration. As we find the soul unaffected by this change and disintegration of the body, we therefore prove it to be immortal; for that which is changeable is accidental, evanescent.

Furthermore this immortal human soul is endowed with two means of perception. One is effected through instrumentality;

the other independently. For instance the soul sees through the instrumentality of the eye, hears with the ear, smells through the nostrils and grasps objects with the hands. These are the actions or operations of the soul through instruments. But in the world of dreams, the soul sees when the eyes are closed. The man is seemingly dead, lies there as dead; the ears do not hear, yet he hears. The body lies there, but he—that is, the soul—travels, sees, observes. All the instruments of the body are inactive; all the functions seemingly useless. Notwithstanding this, there is an immediate and vivid perception by the soul. Exhilaration is experienced. The soul journeys, perceives, senses. It often happens that a man in a state of wakefulness has not been able to accomplish the solution of a problem and when he goes to sleep he will reach that solution in a dream. How often it has happened that he has dreamed even as the prophets have dreamed, of the future, and events which have thus been foreshadowed have come to pass literally.

Therefore we learn that the immortality of the soul or spirit is not contingent or dependent upon the so-called immortality of the body, because the body in the quiescent state, in the time of sleep, may be as dead, unconscious, senseless, but the soul or spirit is possessed of perceptions, sensations, motion and discovery. Even inspiration and revelation are obtained by it. How many were the prophets who have had marvelous visions of the future while in that state! The spirit or human soul is the rider and the body is only the steed. If anything affects the steed, the rider is not affected by it. The spirit may be likened to the light within the lantern. The body is simply the outer lantern. If the lantern should break, the light is ever the same because the light could shine even without the lantern. The spirit can conduct its affairs without the body. In the world of dreams it is precisely as this light without the chimney-glass. It can shine without the glass. The human soul by means of this body can perform its operations, and without the body it can likewise have its control. Therefore if the body be subject to disintegration, the spirit is not affected by these changes or transformations.

It is an evident fact that the body does not conduct the process of intellection or thought radiation. It is only the medium of the grossest sensations. This human body is purely animal in type and, like the animal, it is subject only to the grosser sensibilities. It is utterly bereft of ideation or intellection, utterly incapable of the processes of reason. The animal perceives what its eye sees and judges what the ear hears. It perceives according to its animal

senses, the scent of the nostril, the taste of the tongue. It comprehends not beyond its sense perceptions. The animal is confined to its feelings and sensibilities, a prisoner of the senses. Beyond these, in the finer higher processes of reasoning, the animal cannot go. For instance the animal cannot conceive of the earth whereon it stands, as a spherical object, because the spherical shape of the earth is a matter of conscious reasoning. It is not a matter of sense perception. An animal in Europe could not foresee and plan the discovery of America as Columbus did. It could not take the globe map of the earth and scan the various continents, saying "This is the eastern hemisphere; there must be another, the western hemisphere." No animal could know these things, for the reason that they are referable to intellection. The animal cannot become aware of the fact that the earth is revolving and the sun stationary. Only processes of reasoning can come to this conclusion. The outward eye sees the sun as revolving. It mistakes the stars and the planets as moving about the earth. But reason decides their orbit, knows that the earth is moving and the other worlds fixed; knows that the sun is the solar center and ever occupies the same place; proves that it is the earth which revolves around it. Such conclusions are entirely intellectual; not according to the senses.

Hence we know that in the human organism there is a center of intellection, a power of intellectual operation which is the discoverer of the realities of things. This power can unravel the mysteries of phenomena. It can comprehend that which is knowable; not alone the sensible. All the inventions are its products. For all of these have been the mysteries of nature. There was a time when the energy of electricity was a mystery of nature, but that collective reality which is manifest in man discovered this mystery of nature, this latent force. Having discovered it, man brought it into the plane of visibility. All the sciences which we now utilize are the products of that wondrous reality. But the animal is deprived of its operations. The arts we now enjoy are the expressions of that marvelous reality. The animal is bereft of them because these conscious realities are peculiar to the human spirit. All the traces are the outcoming of the perfections which comprehend realities. The animal is bereft of these.

Such evidences prove conclusively that man is possessed of two realities as it were—a reality connected with the senses and which is shared in common with the animal—and another reality which is conscious and ideal in character. This latter is the collective reality and the discoverer of mysteries. That which discovers the realities of things undoubtedly is not of the elemental substances. It is

distinct from them. For mortality and disintegration are the properties inherent in compositions and are referable to things which are subject to sense perceptions, but the collective reality in man not being so subject, is the discoverer of things. Therefore it is real, eternal and does not have to undergo changes and transformations.

There are many other proofs concerning this vital subject but I shall conclude with the words of His Holiness Jesus Christ: "That which is born of the spirit is spirit" and is acceptable in the kingdom of God. This means that just as in the first birth the foetus comes forth from the matrix of the mother into the conditions of the human kingdom, even so the spirit of man must be born out of the matrix of naturalism, out of the baser nature in order that he may comprehend the great things of the kingdom of God. He must be born out of mother earth to find the life everlasting. And this collective reality or spirit of man, being born out of the world of nature, possessing the attributes of God, will continue to live forever in the eternal realm.

VII

*November 9, 1912, at Rauscher's Hall, Washington, D. C.
Baha'i Banquet.*

Notes by Joseph H. Hannen

I FEEL a keen sense of joy in being present at this banquet this evening, for—Praise be to God!—before me are radiant faces, ears attuned to the melodies of the supreme concourse, hearts aglow with the fire of the love of God, spirits exhilarated through the glad-tidings of God, souls sheltered beneath the overshadowing power of the kingdom of Abha. I see before me an assemblage of souls who are of the "chosen" and not of the "many called." And it is my hope that through the favors of BAHĀ'U'LLĀH he may continue to attract you to his kingdom and render you victorious and triumphant in your service to the oneness and solidarity of mankind. May he assist all who are firm in establishing the unity of the inhabitants of this earth. May all of you thereby become my partners and coadjutors in servitude.

O Lord! Confirm and aid this assemblage. Confirm these souls through the breaths of thy Holy Spirit. Enlighten the eyes by the vision of these radiant lights and make the ears joyful through the anthems of thy call to service. O God! Verily we have gath-

ered here in the fragrance of thy love. We have turned to thy kingdom. We seek naught save thee and desire nothing save thy good-pleasure. O God! Let this food be thy manna from heaven and grant this assemblage may be a concourse of thy supreme ones. May they be the quickening cause of love to humanity and the source of illumination to the human race. May they be the instruments of thy guidance upon earth. Verily thou art powerful, thou art the bestower, thou art the forgiver, and thou art the almighty!

In the world many banquets, assemblages and meetings have been organized but those gatherings have been commercial, political, educational or social in their purpose and motive. Meetings are held for the promotion of financial plans or promulgation of the arts and sciences. Others have sought to establish agricultural industries or consummate territorial agreements. Innumerable assemblages have been held for consultation upon subjects of learning and education. All such meetings have for their object the advancement of civilization. But—Praise be to God!—this banquet and this assemblage are for no other purpose than love, for the purpose of announcing the divine kingdom, for the manifestation of the ineffable traces of God, for reflecting the effulgences of the kingdom of God, for binding hearts together, for service to the world of humanity, for the promulgation of humanitarian and altruistic realities, for the advancement and advocating of International Peace, for the illumination of the whole world. Therefore such an assemblage is matchless and peerless because other assemblages are held for a limited object and personal motive whereas this meeting is for God and God only; for his love and purpose. It is for love of the hearts of men and the oneness of the world of humanity. Therefore we should offer thanks to God for he has confirmed us in attaining to the happiness of this occasion. He has appointed us servants of the human world, advocates of peace and unity among the religions, heralds of universal agreement among the races and nations, founders of divine reconciliation among all peoples.

It is my fond and fervent hope through the favor of God that this present meeting may be instrumental in ushering in the day when the standard of the oneness of the world of humanity shall be held aloft in America. May it be the first real foundation of International Peace, having for its object universal service to man. May it be divine philanthropy without distinctions or differentiations in humankind. May you consider all religions the instru-

ments of God and regard all races as channels of divine manifestation. May you view mankind as the sheep of God and know for a certainty that he is the real shepherd. Consider how this kind and tender shepherd cares for all his flock; how he leads them in green pastures and beside the still waters. How well he protects them! Verily this shepherd makes no distinctions whatsoever; to all the sheep he is equally kind. Therefore we must follow the example of God and strive in pathways of good-will toward all humanity. May we endeavor with heart and soul to reconcile the religions of the earth, unify the peoples and races and blend the nations in a perfect solidarity. May we uphold the flag of international agreement and enkindle a light which shall illumine all regions with the radiance of oneness. May our purposes centralize in the earnest desire of attaining the good-pleasure of God and may our supreme energies be directed to welding together the human household. Let us not regard our own respective capacities; nay rather let us regard forever the favors and bounties of God. The drop must not estimate its own limited capacity; it must realize the volume and sufficiency of the ocean which ever glorifieth the drop. The tender and simple seed, solitary though it may be, must not look upon its own lack of power. Nay rather its attention must ever be directed to the sun, in the rays of which it finds life and quickening; and it must ever consider the downpour of the cloud of mercy. For the bounty of the cloud, the effulgence and heat of the sun and the breath of the vernal zephyrs can transform the tiny seed and develop it into a mighty tree. And may you remember that a single infinitesimal atom in the ray of the sun, through a shining beam of the solar energy becomes glorified and radiant.

Therefore let us ever trust in God and seek confirmation and assistance from him. Let us have perfect and absolute confidence in the bounty of the kingdom. Review the events surrounding souls of bygone times in the beginning of their day; and again consider them when, through the aid and assistance of God, they proved to be the mighty ones of God. Remember that Peter was a fisherman, but through the bounty of the kingdom he became the great apostle. Mary the Magdalen was a villager of lowly type, yet that selfsame Mary was transformed and became the means through which the confirmation of God descended upon the disciples. Verily she served the kingdom of God with such efficiency that she became well-known and oft mentioned by the tongues of men. Even today she is shining from the horizon of eternal majesty. Consider how

infinite is the bounty of God; that a woman such as Mary Magdalen should be selected by God to become the channel of confirmation to the disciples and a light of nearness in his kingdom. Consequently trust ye in the bounty and grace of God and rest assured in the bestowals of his eternal outpouring. I hope that each one of you may become a shining light even as these electric lights are now brilliant in their intensity. Nay, may each one of you be a luminary like unto a sparkling star in the heaven of the divine will. This is my supplication at the throne of God. This is my hope through the favors of BAHA'U'LLAH. I offer this prayer in behalf of all of you and beg with a contrite heart that you may be assisted and glorified with an eternal bestowal.

VIII

*November 10, 1912, at 1700 18th Street, N. W., Washington, D. C.
Home of Mr. and Mrs. Arthur J. Parsons.*

Notes by Joseph H. Hannen

“WHAT is the reality of divinity, or what do we understand by ‘God?’”

When we consider the world of existence we find that the essential reality underlying any given phenomenon is unknown. Phenomenal or created things are known to us only by their attributes. Man discerns only manifestations or attributes of objects, while the identity or reality of them remains hidden. For example we call this object a flower. What do we understand by this name and title? We understand that the qualities appertaining to this organism are perceptible to us; but the intrinsic elemental reality or identity of it remains unknown. Its external appearance and manifest attributes are knowable but the inner being, the underlying reality or intrinsic identity is still beyond the ken and perception of our human powers. Inasmuch as the realities of material phenomena are impenetrable and unknowable and are only apprehended through their properties or qualities, how much more this is true concerning the reality of divinity, that holy essential reality which transcends the plane and grasp of mind and man? That which comes within human grasp is finite; and in relation to it we are infinite because we can grasp it. Assuredly the finite is lesser than the infinite; the infinite is ever greater. If the reality of divinity could be contained within the grasp of human mind, it would after all be possessed of an intellectual existence only, a

mere intellectual concept without extraneous existence, an image or likeness which had come within the comprehension of finite intellect. The mind of man would be transcendental thereto. How could it be possible that an image which has only intellectual existence is the reality of divinity which is infinite? Therefore the reality of divinity in its identity is beyond the range of human intellection because the human mind, the human intellect, the human thought are limited whereas the reality of divinity is unlimited. How can the limited grasp the unlimited and transcend it? Impossible. The unlimited always comprehends the limited. The limited can never comprehend, surround nor take in the unlimited. Therefore every concept of divinity which has come within the intellection of a human being is finite or limited and is a pure product of imagination whereas the reality of divinity is holy and sacred above and beyond all such concept.

But the question may be asked "How shall we know God?" We know him by his attributes. We know him by his signs. We know him by his names. We know not what the reality of the sun is, but we know the sun by the ray, by the heat, by its efficacy and penetration. We recognize the sun by its bounty and effulgence but as to what constitutes the reality of the solar energy, that is unknowable to us. The attributes characterizing the sun however are knowable. If we wish to come in touch with the reality of divinity we do so by recognizing its phenomena, its attributes and traces which are widespread in the universe. All things in the world of phenomena are expressive of that one reality. Its lights are shining, its heat is manifest, its power is expressive and its education or training resplendent everywhere. What proof could there be greater than that of its functioning or its attributes which are manifest? This plant or this flower; we ask, does it exist or not? Can this plant—this flower—comprehend the reality of man? Can it put itself in touch with the human existence or reality? Evidently not. It is entirely out of tune with the human kingdom; it is not possessed of the capacity although both man and the flower have been created. But the difference in the degrees between the vegetable and the human is ever a hindrance, an obstacle. Inasmuch as the degree of capacity appertaining to this plant is inferior to our human kingdom, it is entirely impossible for the plant, which is inferior, to comprehend man who is superior although both are accidental or created. We are created; likewise this plant is existent, this mineral exists, this wood exists; but can this flooring here comprehend those who are standing upon it? It cannot, because sight and hearing are

properties or faculties belonging to a higher kingdom than the mineral. The difference between these two kingdoms, the vast difference between the mineral kingdom and the human kingdom is a hindrance to comprehension.

How then can the reality of man which is accidental ever comprehend the Reality of God which is eternal? It is self-evidently an impossibility. Hence we can observe the traces and attributes of God which are resplendent in all phenomena and shining as the sun at mid-day, and know surely that these emanate from an infinite source. We know that they come from a source which is infinite indeed.

Furthermore it is a philosophical principle that the existence of phenomena implies composition, and that mortality or non-existence is equivalent to decomposition. For example certain elements have come together and as a result of that composition, man is here. Certain elements have entered into the structure of this flower. Certain organic or cellular elements have been utilized in the composition of every animal organism. Therefore we can state that existence necessitates composition, and death is another expression for decomposition. When there is disintegration amongst these composing elements, that is death; that is mortality. The elements which have gone into the body of this flower and which have given existence to this form and shape will finally disintegrate; this beautiful organism will decompose; and this we call mortality, death. Consequently the conclusion is that life means composition and death is equivalent to decomposition. On this account the materialists are of the opinion that life is the mere conjoining of elemental substances into myriad forms and shapes. The materialist comes to the conclusion that life in other words means composition; that wherever we find single elements combined in aggregate form, there we behold the phenomena of organic life; that every organic composition is organic life. Now if life means composition of elements, then the materialist may come to the conclusion of the non-necessity of a composer, the non-necessity of a creator; for composition is all there is to it, and that is accomplished by adhesion or cohesion. In response to this we say that composition must needs be of three kinds. One form of composition is termed philosophically the accidental, another the involuntary, and a third the voluntary. As to the first or accidental composition; this would signify that certain elements through inherent qualities and powers of attraction or affinity have been gathered together, have blended, and so composed a certain form, being or organism. This can be

proven to be false; for composition is an effect, and philosophically no effect is conceivable without causation. No effect can be conceived of without some primal cause. For example this heat is an effect; but that energy which gives forth this phenomenon of heat is the cause. This light is an effect, but back of it is the energy which is the cause. Is it possible for this light to be separated from the energy whereof it is a property? That is impossible and inconceivable. It is self-evidently false. Accidental composition is therefore a false theory and may be excluded.

As to the second form of composition—involuntary—this means that each element has within itself as an inherent property the power of composition. For example the inherent quality of fire is burning or heat; heat is a property of fire. Humidity is the inherent nature or property of water. You cannot conceive H₂O which is the chemical form of water, without having humidity associated, for that is an inherent quality of water. The power of attraction has as its function attractive or magnetic qualities. We cannot separate attraction from that power. The power of repulsion has as its function repelling,—sending off. You cannot separate the effect from the cause. If these premises be true—and they are self-evident—then it would be impossible for a composite being, for the elements which have gone into the make-up of a composite organism, to ever be decomposed because the inherent nature of each element would be to hold fast together. As fire cannot be separated from heat, likewise the elemental being could not be subjected to decomposition, and this does not hold true, because we see decomposition everywhere. Hence this theory is untrue, inasmuch as we observe that after each composition there is a process of decomposition which forever ends it. By this we learn that composition as regards phenomena is neither accidental nor involuntary.

Then what have we left as a form of composition? It is the voluntary form of composition, which means that composition is effected through a superior will; that there is will expressed in this motive or action. It is thus proved that the existence of phenomena is effected through the eternal will, the will of the living, eternal and self-subsistent, and this is a rational proof concerning composition whereof there is no doubt or uncertainty. Furthermore it is quite evident that our kind of life, our form of existence is limited and that the reality of all accidental phenomena is likewise limited. The very fact that the reality of phenomena is limited, well indicates that there must needs be an unlimited reality, for

were there no unlimited or infinite reality in life, the finite being of objects would be inconceivable. To make it plainer for you, if there were no wealth in the world you would not have poverty. If there were no light in the world you could not conceive of darkness, for we know things philosophically by their antitheses. We know for example that poverty is the lack of wealth. Where there is no knowledge there is no ignorance. What is ignorance? It is the absence of knowledge. Therefore our limited existence is a proof conclusive that there is a reality unlimited, and this is a shining proof and evident argument. Many are the proofs concerning this matter but there is not time to go into the subject further.

This is our last evening and I ask God that his confirmations may encompass you, that your hearts may become radiant, that your eyes become illumined through witnessing the signs of God, that your ears hearken to the anthems of heaven, that your faces be set aglow with the radiant light of the Word of God. May you all be united, may you be agreed, may you serve the solidarity of mankind. May you be well-wishers of all humanity. May you be assistants of every poor one. May you be nurses for the sick. May you be sources of comfort to the broken in heart. May you be a refuge for the wanderer. May you be a source of courage to the affrighted one. Thus through the favor and assistance of God may the standard of the happiness of humanity be held aloft in the center of the world, and the ensign of universal agreement be unfurled.

IX

*November 10, 1912, at 1252 Eighth Street, N. W., Washington, D. C.
Home of Mr. and Mrs. Joseph H. Hannen.*

Notes by Joseph H. Hannen

THIS is a beautiful assembly. I am very happy that the whites and colored are together. This is the cause of my happiness, for you all are the servants of one God and therefore brothers, sisters, mothers and fathers. In the sight of God there is no distinction between white and colored; all are as one. Any one whose heart is pure is dear to God whether white or colored, red or yellow. Among the animals, colors exist. The doves are white, black, red, blue, but notwithstanding this diversity of color they flock together in unity, happiness and fellowship, making no distinction among themselves, for they are all doves. Man is intelligent and thoughtful, endowed with powers of mind. Why then should he be

influenced by distinction of color or race, since all belong to one human family. There is no sheep which shuns another as if saying "I am white and you are black." They graze together in complete unity, live together in fellowship and happiness. How then can man be limited and influenced by racial colors? The important thing is to realize that all are human, all are one progeny of Adam. Inasmuch as they are all one family, why should they be separated?

I had a servant who was colored; his name was Isfandyar. If a perfect man could be found in the world, that man was Isfandyar. He was the essence of love, radiant with sanctity and perfection, luminous with light. Whenever I think of Isfandyar I am moved to tears although he passed away fifty years ago. He was the faithful servant of BAHĀ'U'LLĀH and was entrusted with his secrets. For this reason the shah of Persia wanted him and inquired continually as to his whereabouts. His Holiness BAHĀ'U'LLĀH was in prison but the shah had commanded many persons to find Isfandyar. Perhaps more than one hundred officers were appointed to search for him. If they had succeeded in catching him they would not have killed him at once. They would have cut his flesh into pieces to force him to tell them the secrets of BAHĀ'U'LLĀH. But Isfandyar with the utmost dignity used to walk in the streets and bazaars. One day he came to us. My mother, my sister and myself lived in a house near a corner. Because our enemies frequently injured us, we were intending to go to a place where they did not know us. I was a child at that time. At midnight Isfandyar came in. My mother said "O Isfandyar, there are a hundred policemen seeking for you. If they catch you they will not kill you at once but will torture you with fire. They will cut off your fingers. They will cut off your ears. They will put out your eyes to force you to tell them the secrets of BAHĀ'U'LLĀH. Go away! Do not stay here." He said "I cannot go, because I owe money in the street and in the stores. How can I go? They will say that the servant of BAHĀ'U'LLĀH has bought and consumed the goods and supplies of the storekeepers without paying for them. Unless I pay all these obligations I cannot go. But if they take me, never mind. If they punish me, there is no harm in that. If they kill me, do not be grieved. But to go away is impossible. I must remain until I pay all I owe. Then I will go." For one month Isfandyar went about in the streets and bazaars. He had things to sell and from his earnings he gradually paid his creditors. In fact they were not his debts but the debts of the court, for all our properties had been confiscated. Every-

thing we had was taken away from us. The only things that remained were our debts. Isfandyar paid them in full; not a single penny remained unpaid. Then he came to us, said "good-bye" and went away. Afterward BAHĀ'U'LLĀH was released from prison. We went to Baghdad and Isfandyar came there. He wanted to stay in the same home. BAHĀ'U'LLĀH the Blessed Perfection said to him "When you fled away there was a Persian minister who gave you shelter at a time when no one else could give you protection. Because he gave you shelter and protected you, you must be faithful to him. If he is satisfied to have you go, then come to us; but if he does not want you to go, do not leave him." His master said "I do not want to be separated from Isfandyar. Where can I find another like him, with such sincerity, such faithfulness, such character, such power? Where can I find one? O Isfandyar! I am not willing that you should go, yet if you wish to go, let it be according to your own will." But because the Blessed Perfection had said "You must be faithful," Isfandyar stayed with his master until he died. He was a point of light. Although his color was black, yet his character was luminous, his mind was luminous, his face was luminous. Truly he was a point of light.

Then it is evident that excellence does not depend upon color. Character is the true criterion of humanity. Anyone who possesses a good character, who has faith in God and is firm, whose actions are good, whose speech is good,—that one is accepted at the threshold of God no matter what color he may be. In short—praise be to God!—you are the servants of God. The love of BAHĀ'U'LLĀH is in your hearts. Your souls are rejoicing in the glad-tidings of BAHĀ'U'LLĀH. My hope is that the white and the colored will be united in perfect love and fellowship, with complete unity and brotherhood. Associate with each other, think of each other and be like a rose-garden. Anyone who goes into a rose-garden will see various roses, white, pink, yellow, red, all growing together and replete with adornment. Each one accentuates the beauty of the other. Were all of one color, the garden would be monotonous to the eye. If they were all white or yellow or red the garden would lack variety and attractiveness; but when the colors are varied, white, pink, yellow, red, there will be the greatest beauty. Therefore I hope that you will be like a rose-garden. Although different in colors, yet—praise be to God!—you receive rays from the same sun. From one cloud the rain is poured upon you. You are under the training of one gardener and this gardener is kind to all. Therefore you must manifest the utmost kindness towards each

other and you may rest assured that whenever you are united, the confirmations of the kingdom of Abha will reach you, the heavenly favors will descend, the bounties of God will be bestowed, the Sun of Reality will shine, the cloud of mercy will pour its showers and the breeze of divine generosity will waft its fragrances upon you.

I hope you will continue in unity and fellowship. How beautiful to see colored and white together! I hope, God willing, the day may come when I shall see the red men, the Indians with you, also Japanese and others. Then there will be white roses, yellow roses, red roses and a very wonderful rose-garden will appear in the world.

X

November 10, 1912, at 1901 Eighteenth St. N. W., Washington, D. C.

Notes by Joseph H. Hannen

I AM greatly pleased with the friends in Washington and experience real happiness in meeting them. Likewise I am pleased with the friends from Baltimore for I have observed that their hearts are attracted to the love of BAHĀ'U'LLĀH. Their vision is extended toward the kingdom of Baha. Their spirits are rejoicing in the glad-tidings of Abha. Verily they are servants of the cause of God. All are engaged in service, and the perfection of their desire is to enter into the kingdom of El-Abha and draw near unto God. For that reason I am very happy and well pleased with them. I pray for you all. May the favors of the Blessed Beauty BAHĀ'U'LLĀH encompass you and may the lights of the Sun of Reality be your illumination. May you all become united and assured. May you serve the cause of God as one single, united force. I give you the glad-tidings that the confirmations of God will descend upon you. Be ye assured of this. Ye will become illumined. Ye will become conquerors.

But after I leave, some people may arise in opposition, heaping persecutions upon you in their bitterness, and in the newspapers there may be articles published against the cause. Rest ye in the assurance of firmness. Be well poised and serene, remembering that this is only as the harmless twittering of sparrows and that it will soon pass away. If such things do not happen, the fame of the cause will not become widespread and the summons of God will not be heard. Consider the history of the past. Recall for instance the days of His Holiness Christ and the events subsequent

thereto. How many were the books written against His Holiness! What calumnies were attributed to him! How violent were the utterances in the temples against him! How many the accusations! What hatred and persecution! How they scoffed at him in derision and contempt! Consider the titles and epithets they bestowed upon his majesty! They even designated him Beelzebub—Satan. They said Beelzebub had been captured and crucified. They placed a crown of thorns upon Beelzebub's head and paraded him through the streets. This was the name the Jews bestowed upon Christ; it is written in the gospel. There were many other forms of reviling and persecution, spitting in his beautiful face, cursing and anathematizing, bowing backward toward him, saying "Peace be on thee, thou king of the Jews!" "Peace be on thee, thou destroyer of the temple!" "Peace be on thee, thou king and pretender who would restore the temple in three days!" The philosophers of the times, Romans and Greeks, wrote against His Holiness Christ. Even the kings wrote books of abuse, calumny and contempt. One of these kings was a Caesar. He was also a philosopher. In his book he says concerning the people of Christ, "The most degraded of people are the Christians. The most immoral of the people of this time are the Christians. Jesus of Nazareth has led them astray. O people! If you wish to know who Jesus is and what Christian means, go and ask his relatives. Go and ask the Jews who know him. See what a bad person he is; how degraded he is." There were many similar accounts. But remember that these statements did not affect the cause of Christianity. On the contrary, Christianity advanced daily in power and potency.

Day by day the majesty of Christ grew in splendor and effulgence. Therefore my purpose is to warn and strengthen you against accusations, criticisms, revilings and derision in newspaper articles or other publications. Be not disturbed by them. They are the very confirmation of the cause; the very source of upbuilding to the movement. May God confirm the day when a score of ministers of the churches may arise and with bared heads cry at the top of their voices that the Baha'is are misguided. I would like to see that day, for that is the time when the cause of God will spread. BAHĀ'U'LLĀH has pronounced such as these the couriers of the cause. They will proclaim from pulpits that the Baha'is are fools; that they are a wicked and unrighteous people; but be ye steadfast and unwavering in the cause of God. They will spread the message of BAHĀ'U'LLĀH.

His honor Mirza Abul Fazl has written a treatise* answering the criticisms of a London preacher. Each one of you should have a copy. Read, memorize and reflect upon it. Then when accusations and criticisms are advanced by those unfavorable to the cause, you will be well armed.

*"The Brilliant Proof," published under the direction of 'Abdu'l-Baha himself while in America.

Discourses of 'Abdu'l-Baha delivered in New York.

*November 15, 1912, at 48 West Tenth Street, New York.
Home of Juliet Thompson.*

Notes by Hooper Harris

I HAVE spoken in the various Christian churches and in the synagogues, and in no assemblage has there been a dissenting voice. All have listened and all have conceded that the teachings of BAHĀ'U'LLĀH are superlative in character, acknowledging that they constitute the very essence or spirit of this new age and that there is no better pathway to the attainment of its ideals. Not a single voice has been raised in objection. At most there have been some who have refused to acknowledge the mission of BAHĀ'U'LLĀH; although even these have admitted that he was a great teacher, a most powerful soul, a very great man. Some who could find no other pretext have said "These teachings are not new; they are old and familiar; we have heard them before." Therefore I will speak to you upon the distinctive characteristics of the manifestation of BAHĀ'U'LLĀH and prove that from every standpoint his cause is distinguished from all others. It is distinguished by its didactic character and method of exposition, by its practical effects and application to present world conditions, but especially distinguished from the standpoint of its spread and progress.

When His Holiness BAHĀ'U'LLĀH appeared in Persia all the contemporaneous religious sects and systems rose against him. His enemies were kings. The enemies of His Holiness Christ were the Jews, the Pharisees but the enemies of His Holiness BAHĀ'U'LLĀH were rulers who could command armies and bring hundreds of thousands of soldiers into the arena of operation. These kings represented some fifty millions of people all of whom under their influence and domination were opposed to BAHĀ'U'LLĀH. Therefore in effect BAHĀ'U'LLĀH singly and alone virtually withstood fifty millions of enemies. Yet these great numbers instead of being able to dominate him, could not withstand his wonderful personality and the power and influence of his heavenly cause. Although they were determined upon extinguishing the light in that most brilliant lantern, they were ultimately defeated and overthrown and day by day his splendor became more radiant. They made every effort to lessen his greatness but his prestige and renown grew in proportion to their endeavors to diminish it.

Surrounded by enemies who were seeking his life, he never sought to conceal himself, did nothing to protect himself; on the contrary, in his spiritual might and power he was at all times visible before the faces of men, easy of access, serenely withstanding the multitudes who were opposing him. At last his banner was upraised.

If we study historical record and review the pages of holy writ, we will find that none of the prophets of the past ever spread his teachings or promulgated his cause from a prison. But His Holiness BAHĀ'U'LLĀH upheld the banner of the cause of God while he was in a dungeon, addressing the kings of the earth from his prison cell, severely arraiging them for their oppression of their subjects and their misuse of power. The letter he sent to the shah of Persia under such conditions may now be read by anyone. His epistles to the sultan of Turkey, Napoleon III emperor of France and to the other rulers of the world including the president of the United States are likewise current and available. The book containing these "Epistles to the Kings" was published in India about thirty years ago and is known as the *Suratu'l-Haykal* or "Discourse of the Temple." Whatever is recorded in these epistles has happened. Some of the prophecies contained in them came to pass after two years; others were fulfilled after five, ten and twenty years. The most important prophecies relative to events transpiring in the Balkans are being fulfilled at the present time though written long ago. For instance in the epistle which BAHĀ'U'LLĀH addressed to the sultan of Turkey, the war and the occurrences of the present day were foretold by him. These events were also prophesied in the tablet he addressed to the city of Constantinople, even to the details of happenings now being witnessed in that city.

While addressing these powerful kings and rulers he was a prisoner in a Turkish dungeon. Consider how marvelous it was for a prisoner under the eye and control of the Turks to arraign so boldly and severely the very king who was responsible for his imprisonment. What power this is! What greatness! Nowhere in history can the record of such a happening be found. In spite of the iron rule and absolute dominion of these kings, his function was to withstand them; and so constant and firm was he that he caused their banners to come down and his own standard to be upraised. For today the flags of both the Persian and the Ottoman empires are trailing in the dust whereas the ensign of BAHĀ'U'LLĀH is being held aloft in the world both in the east and in the west. Consider what a mighty power this is! What a decisive argument!

Although a prisoner in a fortress he paid no heed to these kings, regarded not their power of life and death but on the contrary addressed them in plain and fearless language, announcing explicitly that the time would come when their sovereignty would be brought low and his own dominion be established.

He said in substance "Ere long you will find yourselves in manifest loss. Your sovereignties will be laid waste; your empires will become a wilderness and a heap of ruins; hosts from without will invade and subdue your lands; lamentation and mourning will rise from your homes. There will be no throne; there will be no crown; there will be no palace; there will be no armies. Nay rather all these will be brought low; but the standard of the cause of God will be held aloft. Then will you see that hosts and hosts will enter the cause of God and that this mighty revelation will be spread throughout the world." Read the prophecies contained in the *Suratu'l-Haykal* and ponder carefully over them.

This is one of the characteristics of BAHÁ'U'LLAH's message and teachings. Can you find events and happenings of this kind in any other prophetic dispensation? If so, in what cycle have similar things taken place? Do you find such specific prophecies and explicit statements concerning the future, in the holy books of the past? We will now compare the teachings of BAHÁ'U'LLAH with the holy words which have descended in the former cycles.

First among the great principles revealed by him is that of the investigation of the reality. The meaning is that every individual member of humankind is exhorted and commanded to set aside superstitious beliefs, traditions and blind imitation of ancestral forms in religion and investigate reality for himself. Inasmuch as the fundamental reality is one, all religions and nations of the world will become one through investigation of the reality. The announcement of this principle is not found in any of the sacred books of the past.

A second characteristic principle of the teachings of BAHÁ'U'LLAH is that which commands recognition of the oneness of the world of humanity. Addressing all mankind, he says "Ye are all the leaves of one tree"; there are no differences or distinctions of race among you in the sight of God. Nay rather all are the servants of God and all are submerged in the ocean of his oneness. Not a single soul is bereft. On the contrary all are the recipients of the bounties of God. Every human creature has a portion of his bestowals and a share of the effulgence of his reality. God is kind to all. Mankind are his sheep and he is their real shepherd.

No other scriptures contain such breadth and universality of statement; no other teachings proclaim this unequivocal principle of the solidarity of humanity. As regards any possible distinctions, the utmost that BAHĀ'U'LLĀH says is that conditions among men vary; that some, for instance are defective. Therefore such souls must be educated in order that they may be brought to the degree of perfection. Some are sick and ailing; they must be treated and cared for until they are healed. Some are asleep; they need to be awakened. Some are immature as children; they should be helped to attain maturity. But all must be loved and cherished. The child must not be disliked simply because it is a child. Nay rather it should be patiently educated. The sick must not be avoided nor slighted merely because he is ailing. Nay rather he must be regarded with sympathy and affection and treated until he is healed. The soul that is asleep must not be looked upon with contempt but awakened and led into the light.

BAHĀ'U'LLĀH teaches that religion must be in conformity with science and reason. If belief and teaching are opposed to the analysis of reason and principles of science, they are not worthy of acceptance. This principle has not been revealed in any of the former books of divine teaching.

Another fundamental announcement made by BAHĀ'U'LLĀH is that religion must be the source of unity and fellowship in the world. If it is productive of enmity, hatred and bigotry, the absence of religion would be preferable. This is a new principle of revelation found only in the utterances of BAHĀ'U'LLĀH.

Again, BAHĀ'U'LLĀH declares that all forms of prejudice among mankind must be abandoned and that until existing prejudices are entirely removed, the world of humanity will not and cannot attain peace, prosperity and composure. This principle cannot be found in any other sacred volume than the teachings of BAHĀ'U'LLĀH.

Another teaching is that there shall be perfect equality between men and women. Why should man create a distinction which God does not recognize? In the kingdoms below man, sex exists, but the distinction between male and female is neither repressive nor restrictive. The mare for instance is as strong and often more speedy than the horse. Throughout the animal and vegetable kingdoms there is perfect equality between the sexes. In the kingdom of mankind this equality must likewise exist, and the one whose heart is purest, whose life and character are highest and nearest to the divine standard is most worthy and excellent in the

sight of God. This is the only true and real distinction, be that one man or woman.

BAHA'U'LLAH has announced the necessity for a universal language which shall serve as a means of international communication and thus remove misunderstandings and difficulties. This teaching is set forth in the *Kitabu'l-Aqdas* or "Most Holy Book" published fifty years ago.

He has also proclaimed the principle that all mankind shall be educated and that no illiteracy be allowed to remain. This practical remedy for the need of the world cannot be found in the text of any other sacred books.

He teaches that it is incumbent upon all mankind to become fitted for some useful trade, craft or profession by which subsistence may be assured, and this efficiency is to be considered as an act of worship.

The teachings of BAHA'U'LLAH are boundless and without end in their far-reaching benefit to mankind. The point and purpose of our statement today is that they are new and that they are not found in any of the religious books of the past. This is in answer to the question "What has BAHA'U'LLAH brought that we have not heard before?" Therefore it is conclusive and evident that the manifestation of God in this day is distinguished from all former appearances and revelations by his majesty, his power and the efficacy and application of his Word.

All the prophets of God were scorned and persecuted. Consider His Holiness Moses. The people called him a murderer. They said "You killed a man and fled from punishment and retribution. Is it possible after your former deeds that you could become a prophet?"

Many similar experiences are recorded concerning the holy divine messengers. How bitter and severe was the persecution to which they were subjected! Consider how they endeavored to efface and belittle His Holiness Christ. They placed upon his head a crown of thorns and paraded him through the streets and bazaars in mockery crying "Peace be upon thee, thou king of the Jews!" Some would bow to him backward, saying in scornful tones "Thou king of the Jews!" or "Lord of lords, peace be upon thee!" Still others would spit upon his blessed countenance. In brief, the persecutions which His Holiness Christ suffered during the time of his manifestation are mentioned in the books of the old cycle, Jewish, Roman or Greek. No praises were bestowed upon him. The only recognition and acceptance offered him was from his believers and

followers. Peter for instance was one who praised him, and the other disciples of His Holiness spoke in his behalf. Numerous books were written against him. In the history of the church you will find record of the hatred and antagonism manifested by the Roman, Greek and Egyptian philosophers attributing calumnies and ascribing imperfection to him.

But during the manifestation of His Holiness BAHĀ'U'LLĀH, from the day of his appearance to the time of his departure, the people of all nations acknowledged his greatness, and even those who were his most bitter enemies have said of him "This man was truly great; his influence was mighty and wonderful. This personage was glorious; his power was tremendous, his speech most eloquent, but alas, he was a misleader of the people." This was the essence of their praise, eulogy and denial. It is evident that the authors of such statements although enemies of His Holiness, were profoundly impressed by his greatness and majesty. Some of his enemies have even written poems about him, which though intended for satire and sarcastic allusion, have in reality been praise. For instance a certain poet opposed to his cause has said "Beware! Beware! lest ye approach this person; for he is possessed of such power and of such an eloquent tongue that he is a sorcerer. He charms men, he drugs them; he is a hypnotizer. Beware! Beware! lest you read his book, follow his example and associate with his companions because they are the possessors of tremendous power and they are misleaders." That is to say this poet used such characterizations believing them to be terms of belittlement and disparagement, unaware that they were in reality praises; because a wise man, after reading such a warning, would say "The power of this man must unquestionably be very great if even his enemies acknowledge it. Undoubtedly such a power is heavenly in its nature." This was one of the reasons why so many were moved to investigate. The more his enemies wrote against him, the more the people were attracted and the greater the number who came to inquire about the truth. They would say "This is remarkable. This is a great man and we must investigate. We must look into this cause to find out what it all means, to discover its purpose, examine its proofs and learn for ourselves what it signifies." In this way the malign and sinister statements of his enemies caused the people to become friendly and approach the cause. In Persia the mullahs went so far as to proclaim from the pulpits against the cause of BAHĀ'U'LLĀH, casting their turbans upon the ground — a sign of great agitation — and crying out "O people! This

BAHA'U'LLAH is a sorcerer who is seeking to mesmerize you; he is alienating you from your own religion and making you his own followers. Beware! lest you read his book. Beware! lest you associate with his friends."

His Holiness BAHA'U'LLAH speaking of these very ones who were attacking and decrying him, said "They are my heralds; they are the ones who are proclaiming my message and spreading my word. Pray that they may be multiplied, pray that their number may increase and that they may cry out more loudly. The more they abuse me by their words and the greater their agitation, the more potent and mighty will be the efficacy of the cause of God, the more luminous the light of the Word and the greater the radiance of the divine Sun. And eventually the gloomy darkness of the outer world will disappear and the light of reality will shine until the whole earth will be effulgent with its glory."

II

November 16, 1912, at 309 West Seventy-eighth Street, New York.

Notes by Edna McKinney

WHEREVER the mention of BAHA'U'LLAH rises up, that is the paradise of Abha. Wherever purified, severed and illumined souls are found, that is the paradise of El-Baha. Teheran is the paradise of BAHA'U'LLAH, for souls are found there you cannot call human; they are angels. In reality the Baha'i friends in that city are of the heavenly host. Whenever I think of them I become happy.

The Blessed Perfection suffered innumerable ordeals and calamities but during his lifetime he trained many souls who were peerless, in all regions. The purpose of the appearance of the manifestations of God is the training of the people. That is the only result of their mission, the real outcome. The outcome of the whole life of Jesus was the training of eleven disciples and two women. Why did he suffer troubles, ordeals and calamities? For the training of these few followers. That was the result of his life. The product of the life of Christ was not the churches but the illumined souls of those who believed in him. Afterward they spread his teachings.

It is my hope that you all may become the product of the life of BAHA'U'LLAH and the outcomes of his heavenly training. When the people ask you "What has BAHA'U'LLAH accomplished?" say to them "He has created these; he has trained us."

III

November 17, 1912, at Genealogical Hall, 252 West Fifty-eighth Street, New York

Notes by Edna McKinney

THIS is a blessed meeting, for these revered souls have come together in complete unity and with an intelligent purpose. It is an occasion of great joy to me. Before me are faces radiant with the glad-tidings of God, hearts aglow with the fire of the love of God, ears attuned to the melodies of the kingdom and eyes illumined by the signs and evidences of divinity.

All created things have their degree or stage of maturity. The period of maturity in the life of a tree is the time of its fruit-bearing. The maturity of a plant is the time of its blossoming and flower. The animal attains a stage of full growth and completeness, and in the human kingdom man reaches his maturity when the lights of intelligence have their greatest power and development.

From the beginning to the end of his life man passes through certain periods or stages each of which is marked by certain conditions peculiar to itself. For instance during the period of childhood his conditions and requirements are characteristic of that degree of intelligence and capacity. After a time he enters the period of youth in which his former conditions and needs are superseded by new requirements applicable to the advance in his degree. His faculties of observation are broadened and deepened, his intelligent capacities are trained and awakened, the limitations and environment of childhood no longer restrict his energies and accomplishments. At last he passes out of the period of youth and enters the stage or station of maturity which necessitates another transformation and corresponding advance in his sphere of life-activity. New powers and perceptions clothe him, teaching and training commensurate with his progression occupy his mind, special bounties and bestowals descend in proportion to his increased capacities and his former period of youth and its conditions will no longer satisfy his matured view and vision.

Similarly there are periods and stages in the life of the aggregate world of humanity which at one time was passing through its degree of childhood, at another its time of youth but now has entered its long presaged period of maturity, the evidences of which are everywhere visible and apparent. Therefore the requirements and conditions of former periods have changed and merged into exigencies which distinctly characterize the present age of the world

of mankind. That which was applicable to human needs during the early history of the race could neither meet nor satisfy the demands of this day and period of newness and consummation. Humanity has emerged from its former degrees of limitation and preliminary training. Man must now become imbued with new virtues and powers, new moralities, new capacities. New bounties, bestowals and perfections are awaiting and already descending upon him. The gifts and graces of the period of youth although timely and sufficient during the adolescence of the world of mankind, are now incapable of meeting the requirements of its maturity. The playthings of childhood and infancy no longer satisfy or interest the adult mind.

From every standpoint the world of humanity is undergoing a re-formation. The laws of former governments and civilizations are in process of revision, scientific ideas and theories are developing and advancing to meet a new range of phenomena, invention and discovery are penetrating hitherto unknown fields revealing new wonders and hidden secrets of the material universe; industries have vastly wider scope and production; everywhere the world of mankind is in the throes of evolutionary activity indicating the passing of the old conditions and advent of the new age of re-formation. Old trees yield no fruitage; old ideas and methods are obsolete and worthless now. Old standards of ethics, moral codes and methods of living in the past will not suffice for the present age of advancement and progress.

This is the cycle of maturity and re-formation in religion as well. Dogmatic imitations of ancestral beliefs are passing. They have been the axis around which religion revolved but now are no longer fruitful; on the contrary, in this day they have become the cause of human degradation and hindrance. Bigotry and dogmatic adherence to ancient beliefs have become the central and fundamental source of animosity among men, the obstacle to human progress, the cause of warfare and strife, the destroyer of peace, composure and welfare in the world. Consider conditions in the Balkans today; fathers, mothers, children in grief and lamentation, the foundations of life overturned, cities laid waste and fertile lands made desolate by the ravages of war. These conditions are the outcome of hostility and hatred between nations and peoples of religion who imitate and adhere to the forms and violate the spirit and reality of the divine teachings.

While this is true and apparent, it is likewise evident that the Lord of mankind has bestowed infinite bounties upon the world in

this century of maturity and consummation. The ocean of divine mercy is surging, the vernal showers are descending, the Sun of Reality is shining gloriously. Heavenly teachings applicable to the advancement in human conditions have been revealed in this merciful age. This re-formation and renewal of the fundamental reality of religion constitute the true and outworking spirit of modernism, the unmistakable light of the world, the manifest effulgence of the Word of God, the divine remedy for all human ailment and the bounty of eternal life to all mankind.

His Holiness BAHÁ'U'LLAH the Sun of Truth has dawned from the horizon of the Orient, flooding all regions with the light and life which will never pass away. His teachings which embody the divine spirit of the age and are applicable to this period of maturity in the life of the human world are—

- The oneness of the world of humanity.
- The protection and guidance of the Holy Spirit.
- The foundation of all religion is one.
- Religion must be the cause of unity.
- Religion must accord with science and reason.
- Independent investigation of truth.
- Equality between men and women.
- The abandoning of all prejudices among mankind.
- Universal peace.
- Universal education.
- A universal language.
- Solution of the economic problem.
- An international tribunal.

Every one who truly seeks and justly reflects will admit that the teachings of the present day emanating from mere human sources and authority are the cause of difficulty and disagreement amongst mankind, the very destroyers of humanity whereas the teachings of BAHÁ'U'LLAH are the very healing of the sick world, the remedy for every need and condition. In them may be found the realization of every desire and aspiration, the cause of the happiness of the world of humanity, the stimulus and illumination of mentality, the impulse for advancement and uplift, the basis of unity for all nations, the fountain-source of love amongst mankind, the center of agreement, the means of peace and harmony, the one bond which will unite the east and the west.

After every night there is a morn. In the supreme wisdom of God it is decreed that when the gross darkness of religious hatred and hostility, the obscurity of religious ignorance, superstition and

blind imitations cover the world, the Sun of Truth shall arise and the spirit of reality become manifest and reflected in human hearts. At such a time as this BAHÁ'U'LLAH appeared upon the horizon of the Orient. For fifty years he endured the greatest hardships and ordeals, ever striving to dispel the darkness of religious conditions, to remove the cause of enmity and rancor, to awaken the world of humanity from the beds of negligence and heedlessness by the flashing light of the glorious glad-tidings and trumpet-tone of the heavenly call and summons. For the spread of this message he offered his life and bore every vicissitude. He passed fifty years in prison, chains and exile. He was always under the threat and menace of the sword, yet he uplifted the standard of divine teachings and flooded the world of the east with illumination. In the Orient today the light of the heavenly glad-tidings is visible everywhere, the divine call is heard, the effulgence of the Sun of Reality is shining, the precious rain is down-pouring from the clouds of mercy, and the breaths of the Holy Spirit are bestowing fresh life upon the hearts of men. Ere long the darkness will pass away entirely and the regions of the east will become completely illumined; enmity, hatred, ignorance and bigotry will no longer remain; the satanic powers which destroy human equality and religious unity will be dethroned and the nations will dwell in peace and harmony under the overspreading banner of the oneness of humanity. Therefore we supplicate the Lord our God with sincere and contrite hearts asking aid and assistance in the accomplishment of this mighty end; that the nations shall be unified in the Word of God; that war, enmity and hatred between races, religions, nationalities and denominations shall disappear and be forever unknown; and that peoples and nations shall spiritually embrace each other in the indissoluble bond and power of the love of God. Then will the world of humanity become radiant and the human race enjoy to the fullest capacity the graces of divine bestowal. So long as religious discord and enmity continue among mankind, the world of humanity will find neither happiness, rest nor composure.

Pray that God may assist in this heavenly undertaking, that the world of mankind shall be saved from the ordeals of ignorance, blindness and spiritual death. Then will you behold light upon light, joy upon joy, absolute happiness reigning everywhere, the people of the religions consorting together in fragrance and felicity, this world in its maturity becoming the reflection of the eternal kingdom and this terrestrial abode of man the very paradise of God. Pray for this! Pray for this!

O my God! O my God! Verily thou dost perceive those who are present here turning unto thee, relying upon thee. O my Lord! O my Lord! Illumine their eyes by the light of love and enkindle their hearts by the rays streaming from the heaven of the supreme concourse. Suffer them to become the signs of thy bestowal amongst the people and the standards of thy grace amongst mankind. O Lord! Make those who are here the hosts of heaven and through their service and instrumentality subdue the hearts of humanity. Cause thy great mercy to descend upon them and render all thy friends victorious. Direct them that they may turn toward thy kingdom of mercy and proclaim thy name among the people. May they lead the people to the bounty of thy most great guidance.

O Lord! O Lord! Cast the glance of thy mercy upon them all.

O Lord! O Lord! Ordain for them the beauty of thy holiness in thy kingdom of eternity.

O Lord! O Lord! Protect them in every test, make every foot firm in the pathway of thy love and help them to be as mighty mountains in thy cause, so that their faith shall not be wavering, their sight shall not be dimmed nor hindered from witnessing the lights emanating from thy supreme kingdom. Verily thou art the generous! Thou art the almighty! Verily thou art the clement, the merciful!

IV

November 18, 1912, at 575 Riverside Drive, New York.

Home of Mr. and Mrs. Frank K. Moxey.

Notes by Esther Foster

I OFFER thanks to God for this meeting with you. From the outer standpoint such meetings are inconceivable, for we are orientals whereas you are occidentals. Between us there is no patriotic, linguistic, racial, commercial or political relation. No worldly bond or connection of any kind exists between us that would justify such a gathering as this. The love of God has brought us together; and this is the best of means and motive. Every other bond of friendship is limited in effectiveness, but fellowship based upon the love of God is unlimited, everlasting, divine and radiant. Therefore we must be thankful to God for uniting us in love and agreement; praise him for creating such affinity between us that those from the faraway Orient may associate with the beloved ones of the West in the utmost fragrance.

Surely for everything there is an all-comprehending wisdom; especially for the great and important affairs of life. The supreme and most important happening in the human world is the manifestation of God and the descent of the law of God. The holy, divine manifestations did not reveal themselves for the purpose of founding a nation, sect or faction. They did not appear in order that a certain number might acknowledge their prophethood. They did not declare their heavenly mission and message in order to lay the foundation for a religious belief. Even His Holiness Christ did not become manifest that we should merely believe in him as the Christ, follow him and adore his mention. All these are limited in scope and requirement whereas the Reality of Christ is an unlimited essence. The infinite and unlimited Reality cannot be bounded by any limitation. Nay rather His Holiness Christ appeared in order to illumine the world of humanity, to render the earthly world celestial, to make the human kingdom a realm of angels, to unite the hearts, to enkindle the light of love in human souls, so that such souls might become independent, attaining complete unity and fellowship, turning to God, entering into the divine kingdom, receiving the bounties and bestowals of God and partaking of the manna from heaven. Through Christ they were intended to be baptized by the Holy Spirit, attain a new spirit and realize the life everlasting. All the holy precepts and the announcements of prophetic laws were for these various and heavenly purposes. Therefore we offer thanks to God that although no earthly relation obtains among us, yet—Praise be to God!—ideal and divine bonds blend us together. We have gathered here in this meeting, eagerly anticipating the showing forth of the divine bestowals.

In past centuries the nations of the world have imagined that the law of God demanded blind imitation of ancestral forms of belief and worship. For example the Jews were captives of hereditary racial religious observances. The Mohammedans likewise have been held in the bondage of traditionary forms and ceremonials. The Christians also have been implicit followers of ancient tradition and hereditary teaching. At the same time the basic foundation of the religion of God which was ever the principle of love, unity and the fellowship of humanity has been forsaken and cast aside, each religious system holding tenaciously to imitations of ancestral forms as the supreme essential. Therefore hatred and hostility have appeared in the world instead of the divine fruitage of unity and love. By reason of this it has been impos-

sible for the followers of religion to meet together in fellowship and agreement. Even contact and communication have been considered contaminating and the outcome has been a condition of complete alienation and mutual bigotry. There has been no investigation of the essential underlying basis of reality. One whose father was a Jew, invariably proved to be a Jew; a Mohammedan was born of a Mohammedan; a Buddhist was a Buddhist because of the faith of his father before him; and so on. In brief, religion was a heritage descending from father to son, ancestry to posterity without investigation of the fundamental reality; consequently all religionists were veiled, obscured and at variance.

Praise be to God! We are living in this most radiant century wherein human perceptions have developed and investigations of real foundations characterize mankind. Individually and collectively man is proving and penetrating into the reality of outer and inner conditions. Therefore it has come to pass that we are renouncing all that savors of blind imitation, and impartially and independently investigating truth. Let us understand what constitutes the reality of the divine religions. If a Christian sets aside traditionary forms and blind imitation of ceremonials and investigates the reality of the gospels, he will discover that the foundation principles of the teachings of His Holiness Christ were mercy, love, fellowship, benevolence, altruism, the resplendence or radiance of divine bestowals, acquisition of the breaths of the Holy Spirit and oneness with God. Furthermore he will learn that His Holiness declared that the Father "maketh his sun to rise on the evil and on the good and sendeth rain on the just and on the unjust." The meaning of this declaration is that the mercy of God encircles all mankind; that not a single individual is deprived of the mercy of God; and no soul is denied the resplendent bestowals of God. The whole human race is submerged in the sea of the mercy of the Lord and we are all the sheep of the one divine shepherd. Whatever shortcomings exist among us must be remedied. For example those who are ignorant must be educated so that they may become wise; the sick must be treated until they recover; those who are immature must be trained in order to reach maturity; those asleep must be awakened. All this must be accomplished through love and not through hatred and hostility. Furthermore His Holiness Jesus Christ referring to the prophecy of Isaiah, spoke of those who "having eyes, see not, having ears, hear not, having hearts, understand not," yet they were to be healed. Therefore it is evident that the bounties of Christ transformed the eye which was blind into a seeing one, rendered the ear

which was formerly deaf, attentive, and made the hard, callous heart tender and sensitive. In other words the meaning is that although the people possess external eyes, yet the insight or perception of the soul is blind; although the outer ear hears, the spiritual hearing is deaf; although they possess conscious hearts they are without illumination; and the bounties of His Holiness Christ save souls from these conditions. It is evident then that the manifestation of the Messiah was synonymous with universal mercy. His providence was universal and his teachings were for all. His lights were not restricted to a few. Every "Christ" came to the world of mankind. Therefore we must investigate the foundation of divine religion, discover its reality, reestablish it and spread its message throughout the world. so that it may become the source of illumination and enlightenment to mankind, the spiritually dead become alive, the spiritually blind receive sight and those who are inattentive to God become awakened.

The teachings and ordinances of the divine religions are of two kinds. The first are spiritual and essential in nature, such as faith in God, faith in Christ, faith in Moses, faith in Abraham, faith in Mohammed, the love of God and the oneness of the world of humanity. These divine principles shall be spread throughout the world. Strife and enmity shall disappear, ignorance, hatred and hostility cease and all the human race be bound together. The second kind of ordinances and teachings concern the outer conditions and transactions of the world of mankind. They are the non-essential, accidental or temporary laws of human affairs which are subject to change and transformation according to the exigencies of time and place. For instance: during the time of Moses, divorce was permitted but in the time of Christ it was made unlawful. In the torah there are ten commandments concerning retribution for murder, which would not be possible of enforcement at the present time and under existing conditions of the world. Therefore these non-essential, temporary laws are superseded and abrogated to suit the exigencies and requirements of successive periods.

But the followers of the divine religions have turned away from the principles and ordinances which are essential and unchanging in the Word of God,—forsaking those fundamental realities which have to do with the life of the human world, the life eternal,—such as the love of God, faith in God, philanthropy, knowledge, spiritual perception, divine guidance,—holding these to be contingent and non-essential while wrangling and disagree-

ing over such questions as whether divorce is lawful or unlawful, or whether this or that observance of a minor law is orthodox and true. The Jews consider divorce lawful; the catholic Christians deem it unlawful; the outcome is discord and hostility between them. If they would investigate the one foundation reality underlying the laws revealed by Moses and Christ this condition of hatred and misunderstanding would be dispelled and divine unity prevail.

His Holiness Christ commanded that if we are smitten upon the right cheek we should turn the other cheek also. Consider what is happening now in the Balkans. What conformity with the teachings of Christ do we witness in that deplorable picture? Has not man absolutely forgotten and forsaken the divine command of Christ? In fact such discord and warfare are evidences of disagreement upon the non-essential precepts and laws of religious belief. Investigation of the one fundamental reality and allegiance to the essential unchanging principles of the Word of God can alone establish unity and love in human hearts.

Throughout the Orient in the nineteenth century spiritual darkness prevailed and the religions were submerged in the ocean of blind imitations and adherence to hereditary forms. There was no trace of the essential foundation of divine revelation. Because of this, hostility and hatred surrounded mankind, discord, rancor and warfare afflicted humanity; blood overspread the horizons of the eastern world. Instead of fellowship and agreement, religion had become the cause of hatred; instead of unity it produced discord, enmity and strife. The conditions were similar to those existing in the Balkans today where it might appear as if the basis of divine religion was war and conflict, the adherents of one religion seeking to extirpate and destroy another, and the adherents of both imbued with the fanatical impulse to kill. They consider the pathway to the good-pleasure of God a pathway of blood, and the more a religionist kills, the nearer he draws to God. These are the results of blind imitations. How gloomy and destructive to humanity is such an outcome! If this be the foundation of divine religion its absence is preferable, for even the infidels do not shed blood in this way nor are they hostile toward each other. The forces of hostility and strife are the religions of the present day, and that which should have contributed to the illumination and betterment of the world has become productive of gross darkness and degradation.

To resume;—consider how similar blind imitations had made the darkness in the Orient all-encircling. At such a time His

Holiness BAHĀ'U'LLĀH dawned from the eastern horizon like the glory of the sun. He renewed the basis of the religions of God, destroyed blind adherence to ancestral forms and established in their stead love and spiritual fellowship so that no strife, discord or hostility remained. This reconciliation of divergent sects is visible and evident. They now live together in love and unity. If you should enter one of their meetings you would realize that they have become as one race, one nativity, one religion; that they associate together in brotherhood and agreement. Praise be to God! These blind imitations and this darkness have ceased to exist and the reality of the oneness of humanity has been practically proven.

I consider the American people a highly civilized and intelligent nation,—a nation investigating truth and reality. It is my hope that through the efforts of this noble nation the solidarity of humanity may be continually advanced, that the illumination of the human world may become widespread, that the banner of Universal Peace may be held aloft, the lamp of the oneness of the human world be ignited and the hearts of the east and west be conjoined. Then the reality of the divine religions shall become resplendent and refulgent, indicating that they were meant to be the cause of unity and love and that through them, heavenly bestowals have ever been conferring light upon the human world.

V

November 23, 1912, at Great Northern Hotel, 118 West Fifty-seventh Street, New York. Banquet.

Notes by Edna McKinney

THROUGHOUT the world there are innumerable meetings and assemblages more or less important according to their measure of contribution to human betterment, yet limited in their purpose and object to material questions and outcomes. They are political, commercial or educational in character; they seek to promote economic advancement, further agricultural purposes, encourage scientific research and assist discoveries; they provide for the establishment of new institutions, plan financial measures and agree upon laws of civic and social control. Such meetings are useful but their influence and intention do not extend beyond the material welfare and government of mankind; that is to say they serve material civilization.

This meeting of yours tonight is very different in character. It is a universal gathering; it is heavenly and divine in purpose because it serves the oneness of the world of humanity and promotes International Peace. It is devoted to the solidarity and brotherhood of the human race, the spiritual welfare of mankind, unity of religious belief through knowledge of God, and the reconciliation of religious teaching with the principles of science and reason. It promotes love and fraternity among all humankind, seeks to abolish and destroy barriers which separate the human family, proclaims the equality of man and woman, instills divine precepts and morals, illumines and quickens minds with heavenly perception, attracts the infinite bestowals of God, removes racial, national and religious prejudices and establishes the foundation of the heavenly kingdom in the hearts of all nations and peoples. The effect of such an assembly as this is conducive to divine fellowship and strengthening of the bond which cements and unifies hearts. This is the indestructible bond of spirit which conjoins the east and west. By it the very foundations of race prejudice are uprooted and destroyed, the banner of spiritual democracy is hoisted aloft, the world of religion is purified from superannuated beliefs and hereditary imitations of forms, and the oneness of the reality underlying all religions is revealed and disclosed. For such a meeting is established upon the very foundation of the laws of God. Therefore in its constraining spiritual bond it unites all religions and reconciles all sects, denominations and factions in kindness and love toward each other. In this way and by the instrumentality of such a gathering, the causes of animosity, hatred and bigotry are removed and enmity and discord pass away entirely. Every limiting and restricting movement or meeting of mere personal interest is human in nature. Every universal movement unlimited in scope and purpose is divine. The cause of God is advanced whenever and wherever a universal meeting is established among mankind.

Therefore endeavor that your attitudes and intentions here tonight be universal and altruistic in nature. Consecrate and devote yourselves to the betterment and service of all the human race. Let no barrier of ill-feeling or personal prejudice exist between these souls; for when your motives are universal and your intentions heavenly in character, when your aspirations are centered in the kingdom, there is no doubt whatever that you will become the recipients of the bounty and good-pleasure of God.

This meeting is verily the noblest and most worthy of all meetings in the world because of these underlying spiritual and universal purposes. Such a banquet and assemblage command the sincere devotion of all present and invite the downpouring of the blessings of God. Therefore be ye assured and confident that the confirmations of God are descending upon you, the assistance of God will be given unto you, the breaths of the Holy Spirit will quicken you with a new life, the Sun of Reality will shine gloriously upon you and the fragrant breezes of the rose-gardens of divine mercy will waft through the windows of your souls. Be ye confident and steadfast; your services are confirmed by the powers of heaven, for your intentions are lofty, your purposes pure and worthy. God is the helper of those souls whose aim is to serve humanity and whose efforts and endeavors are devoted to the good and betterment of all mankind.

VI

November 29, 1912, at 780 West End Avenue, New York

Notes by Esther Foster

THIS evening I wish to speak to you concerning the mystery of sacrifice. There are two kinds of sacrifice, the physical and the spiritual. The explanation made by the churches concerning this subject is in reality superstition. For instance it is recorded in the gospel that His Holiness Christ said "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever." He also said "This wine is my blood which is shed for the remission of sins." These verses have been interpreted by the churches in such a superstitious way that it is impossible for human reason to understand or accept the explanation.

They say that His Holiness Adam disobeyed the command of God and partook of the fruit of the forbidden tree thereby committing a sin which was transmitted as a heritage to his posterity. They teach that because of Adam's sin all his descendants have likewise committed transgression and have become responsible through inheritance; consequently all mankind deserves punishment and must make retribution; and that God sent forth his son as a sacrifice in order that man might be forgiven and the human race delivered from the consequences of Adam's transgression.

We wish to consider these statements from the standpoint of reason. Could we conceive of His Highness the Divinity who is

Justice itself, inflicting punishment upon the posterity of Adam for Adam's own sin and disobedience? Even if we should see a governor, an earthly ruler punishing a son for the wrong-doing of his father, we would look upon that ruler as an unjust man. Granted the father committed a wrong, what was the wrong committed by the son? There is no connection between the two. Adam's sin was not the sin of his posterity especially as Adam is a thousand generations back of the man today. If the father of a thousand generations committed a sin, is it just to demand that the present generation should suffer the consequences thereof?

There are other questions and evidences to be considered. His Holiness Abraham was a manifestation of God and a descendant of Adam; likewise His Holiness Ishmael, His Holiness Isaac, His Holiness Jeremiah and the whole line of prophets including David, Solomon and Aaron were among his posterity. Were all these holy men condemned to a realm of punishment because of a deed committed by the first father, because of a mistake said to have been made by their mutual and remotest ancestor His Holiness Adam? The explanation is made that when His Holiness Christ came and sacrificed himself, all the line of holy prophets who preceded him became free from sin and punishment. Even a child could not justly make such an assertion. These interpretations and statements are due to a misunderstanding of the meanings of the bible.

In order to understand the reality of sacrifice let us consider the crucifixion and death of His Holiness Jesus Christ. It is true that he sacrificed himself for our sake. What is the meaning of this? When His Holiness Christ appeared, he knew that he must proclaim himself in opposition to all the nations and peoples of the earth. He knew that mankind would arise against him and inflict upon him all manner of tribulations. There is no doubt that one who put forth such a claim as Christ announced, would arouse the hostility of the world and be subjected to personal abuse. He realized that his blood would be shed and his body rent by violence. Notwithstanding his knowledge of what would befall him, he arose to proclaim his message, suffered all tribulation and hardships from the people and finally offered his life as a sacrifice in order to illumine humanity; gave his blood in order to guide the world of mankind. He accepted every calamity and suffering in order to guide men to the truth. Had he desired to save his own life and were he without wish to offer himself in sacrifice he would not have been able to guide a single soul. There was no

doubt that his blessed blood would be shed and his body broken. Nevertheless that holy soul accepted calamity and death in his love for mankind. This is one of the meanings of sacrifice.

As to the second meaning, he said "I am the bread which came down from heaven." It was not the body of Christ which came from heaven. His body came from the womb of Mary but the Christ perfections descended from heaven; the Reality of Christ came down from heaven. The Spirit of Christ and not the body descended from heaven. The body of Christ was but human. There could be no question that the physical body was born from the womb of Mary. But the Reality of Christ, the Spirit of Christ, the perfections of Christ all came from heaven. Consequently by saying he was the bread which came from heaven he meant that the perfections which he showed forth were divine perfections, that the blessings within him were heavenly gifts and bestowals, that his light was the light of Reality. He said "If any man eat of this bread, he shall live forever." That is to say whosoever assimilates these divine perfections which are within me will never die; whosoever has a share and partakes of these heavenly bounties I embody will find eternal life; he who takes unto himself these divine lights shall find life everlasting. How manifest the meaning is! How evident! For the soul which acquires divine perfections and seeks heavenly illumination from the teachings of Christ will undoubtedly live eternally. This is also one of the mysteries of sacrifice.

In reality His Holiness Abraham sacrificed himself, for he brought heavenly teachings to the world and conferred heavenly food upon mankind.

As to the third meaning of sacrifice, it is this:—If you plant a seed in the ground a tree will become manifest from that seed. The seed sacrifices itself to the tree that will come from it. The seed is outwardly lost, destroyed but the same seed which is sacrificed will be absorbed and embodied in the tree, its blossoms, fruit and branches. If the identity of that seed had not been sacrificed to the tree which became manifest from it, no branches, blossoms or fruits would have been forthcoming. His Holiness Christ outwardly disappeared. His personal identity became hidden from the eyes even as the identity of the seed disappeared, but the bounties, divine qualities and perfections of Christ became manifest in the Christian community which Christ founded through sacrificing himself. When you look at the tree you will realize that the perfections, blessings, properties and beauty of the seed have

become manifest in the branches, twigs, blossoms and fruit; consequently the seed has sacrificed itself to the tree. Had it not done so, the tree would not have come into existence. His Holiness Christ like unto the seed sacrificed himself for the tree of Christianity. Therefore his perfections, bounties, favors, lights and graces became manifest in the Christian community, for the coming of which he sacrificed himself.

As to the fourth significance of sacrifice, it is the principle that a reality sacrifices its own characteristics. Man must sever himself from the influences of the world of matter, from the world of nature and its laws; for the material world is the world of corruption and death. It is the world of evil and darkness, of animalism and ferocity, bloodthirstiness, ambition and avarice, of self-worship, egotism and passion; it is the world of nature. Man must strip himself of all these imperfections, must sacrifice these tendencies which are peculiar to the outer and material world of existence.

On the other hand man must acquire heavenly qualities and attain divine attributes. He must become the image and likeness of God. He must seek the bounty of the eternal, become the manifestor of the love of God, the light of guidance, the tree of life and the depository of the bounties of God. That is to say man must sacrifice the qualities and attributes of the world of nature for the qualities and attributes of the world of God. For instance consider the substance we call iron. Observe its qualities; it is solid, black, cold. These are the characteristics of iron. When the same iron absorbs heat from the fire, it sacrifices its attribute of solidity for the attribute of fluidity. It sacrifices its attribute of darkness for the attribute of light which is a quality of the fire. It sacrifices its attribute of coldness to the quality of heat which the fire possesses; so that in the iron there remains no solidity, darkness or cold. It becomes illumined and transformed having sacrificed its qualities to the qualities and attributes of the fire.

Likewise man when separated and severed from the attributes of the world of nature sacrifices the qualities and exigencies of that mortal realm and manifests the perfections of the kingdom, just as the qualities of the iron disappeared and the qualities of the fire appeared in their place.

Every man trained through the teachings of God and illumined by the light of his guidance, who becomes a believer in God and his signs and is enkindled with the fire of the love of God sacrifices the imperfections of nature for the sake of divine perfections.

Consequently every perfect person, every illumined, heavenly individual stands in the station of sacrifice. It is my hope that through the assistance and providence of God and through the bounties of the kingdom of Abha you may be entirely severed from the imperfections of the world of nature, purified from selfish, human desires, receiving life from the kingdom of Abha and attaining heavenly graces. May the divine light become manifest upon your faces, the fragrances of holiness refresh your nostrils, and the breath of the Holy Spirit quicken you with eternal life.

VII

*December 2, 1912, at 780 West End Avenue, New York.
Home of Mr. and Mrs. Edward B. Kinney.*

Notes by Edna McKinney

THESE are the days of my farewell to you for I am sailing on the fifth of the month. Wherever I went in this country, I returned always to New York City. This is my fourth or fifth visit here and now I am going away to the Orient. It will be difficult for me to visit this country again except it be the will of God. I must therefore give you my instructions and exhortations today and these are none other than the teachings of BAHÁ'U'LLÁH.

You must manifest complete love and affection toward all mankind. Do not exalt yourselves above others but consider all as your equals, recognizing them as the servants of one God. Know that God is compassionate toward all; therefore love all from the depths of your hearts, prefer all religionists before yourselves, be filled with love for every race and be kind toward the people of all nationalities. Never speak disparagingly of others but praise without distinction. Pollute not your tongues by speaking evil of another. Recognize your enemies as friends and consider those who wish you evil as the wishers of good. You must not see evil as evil and then compromise with your opinion, for to treat in a smooth kindly way one whom you consider evil or an enemy, is hypocrisy and this is not worthy or allowable. You must consider your enemies as your friends, look upon your evil-wishers as your well-wishers and treat them accordingly. Act in such a way that your heart may be free from hatred. Let not your heart be offended with anyone. If some one commits an error and wrong toward you, you must instantly forgive him. Do not complain of others. Refrain from reprimanding them and if you wish to give admonition or

advice let it be offered in such a way that it will not burden the bearer. Turn all your thoughts toward bringing joy to hearts. Beware! Beware! lest ye offend any heart. Assist the world of humanity as much as possible. Be the source of consolation to every sad one, assist every weak one, be helpful to every indigent one, care for every sick one, be the cause of glorification to every lowly one and shelter those who are overshadowed by fear.

In brief, let each one of you be as a lamp shining forth with the light of the virtues of the world of humanity. Be trustworthy, sincere, affectionate and replete with chastity. Be illumined, be spiritual, be divine, be glorious, be quickened of God, be a Baha'í.

VIII

*December 2, 1912, at 780 West End Avenue, New York.
Home of Mr. and Mrs. Edward B. Kinney.*

Notes by Esther Foster

YOU are all welcome. This is a goodly assemblage. Praise be to God! The hearts are directed to the kingdom of Abha and souls are rejoiced by the glad-tidings of God.

I will speak to you concerning the special teachings of BAHÁ'U'LLAH. All the divine principles announced by the tongue of the prophets of the past are to be found in the words of BAHÁ'U'LLAH; but in addition to these, he has revealed certain new teachings which are not found in any of the sacred books of former times. I shall mention some of them; the others which are many in number may be found in the books, tablets and epistles written by BAHÁ'U'LLAH, such as the *Hidden Words*, the *Glad-Tidings*, the *Words of Paradise*, *Tajalliat*, *Tarazat* and others. Likewise in the *Book of Aqdas* there are new teachings which cannot be found in any of the past books or epistles of the prophets.

A fundamental teaching of BAHÁ'U'LLAH is the oneness of the world of humanity. Addressing mankind, he says "Ye are all leaves of one tree and the fruits of one branch." By this it is meant that the world of humanity is like a tree, the nations or peoples are the different limbs or branches of that tree and the individual human creatures are as the fruits and blossoms thereof. In this way His Holiness BAHÁ'U'LLAH expressed the oneness of humankind whereas in all religious teachings of the past, the human world has been represented as divided into two parts, one known as the people of the Book of God or the pure tree and

the other the people of infidelity and error or the evil tree. The former were considered as belonging to the faithful and the others to the hosts of the irreligious and infidel; one part of humanity the recipients of divine mercy and the other the object of the wrath of their creator. His Holiness BAHĀ'U'LLĀH removed this by proclaiming the oneness of the world of humanity and this principle is specialized in his teachings for he has submerged all mankind in the sea of divine generosity. Some are asleep; they need to be awakened. Some are ailing; they need to be healed. Some are immature as children; they need to be trained. But all are recipients of the bounty and bestowals of God.

Another new principle revealed by His Holiness BAHĀ'U'LLĀH is the injunction to investigate truth; that is to say, no man should blindly follow his ancestors and forefathers. Nay each must see with his own eyes, hear with his own ears and investigate the truth himself in order that he may follow the truth instead of blind acquiescence and imitation of ancestral beliefs.

His Holiness BAHĀ'U'LLĀH has announced that the foundation of all the religions of God is one; that oneness is truth and truth is oneness which does not admit of plurality. This teaching is new and specialized to this manifestation.

He sets forth a new principle for this day in the announcement that religion must be the cause of unity, harmony and agreement among mankind. If it be the cause of discord and hostility, if it leads to separation and creates conflict, the absence of religion would be preferable in the world.

Furthermore he proclaims that religion must be in harmony with science and reason. If it does not conform to science and reconcile with reason it is superstition. Down to the present day it has been customary for man to accept a religious teaching even though it were not in accord with human reason and judgment. The harmony of religious belief with reason is a new vista which BAHĀ'U'LLĀH has opened for the soul of man.

He establishes the equality of man and woman. This is peculiar to the teachings of BAHĀ'U'LLĀH, for all other religions have placed man above woman.

A new religious principle is that prejudice and fanaticism whether sectarian, denominational, patriotic or political are destructive to the foundation of human solidarity; therefore man should release himself from such bonds in order that the oneness of the world of humanity may become manifest.

Universal Peace is assured by BAHĀ'U'LLĀH as a fundamental accomplishment of the religion of God; that peace shall prevail among nations, governments and peoples, among religions, races and all conditions of mankind. This is one of the special characteristics of the Word of God revealed in this manifestation.

BAHĀ'U'LLĀH declares that all mankind should attain knowledge and acquire an education. This is a necessary principle of religious belief and observance characteristically new in this dispensation.

He has set forth the solution and provided the remedy for the economic question. No religious books of the past prophets speak of this important human problem.

He has ordained and established the house of justice which is endowed with a political as well as a religious function, the consummate union and blending of church and state. This institution is under the protecting power of BAHĀ'U'LLĀH himself. A universal or international house of justice shall also be organized. Its rulings shall be in accordance with the commands and teachings of BAHĀ'U'LLĀH, and that which the universal house of justice ordains shall be obeyed by all mankind. This international house of justice shall be appointed and organized from the houses of justice of the whole world, and all the world shall come under its administration.

As to the most great characteristic of the revelation of BAHĀ'U'LLĀH—a specific teaching not given by any of the prophets of the past—it is the ordination and appointment of the Center of the Covenant. By this appointment and provision he has safeguarded and protected the religion of God against differences and schisms, making it impossible for any one to create a new sect or faction of belief. To insure unity and agreement he has entered into a Covenant with all the people of the world including the interpreter and explainer of his teachings so that no one may interpret or explain the religion of God according to his own view or opinion and thus create a sect founded upon his individual understanding of the divine words. The *Book of the Covenant* or Testament of BAHĀ'U'LLĀH is the means of preventing such a possibility, for whosoever shall speak from the authority of himself alone shall be degraded. Be ye informed and cognizant of this. Beware lest anyone shall secretly question or deny this to you. There are some people of self-will and desire who do not communicate their intentions to you in clear language. They envelop their meanings in secret statements and insinuations. For instance they praise a certain individual, saying he is wise and learned, that he was

glorified in the presence of BAHÁ'U'LLAH, conveying this to you in an insidious way or by innuendos. Be ye aware of this! Be awakened and enlightened! For His Holiness Christ has said that no one hides the lamp under a bushel. The purport of my admonition is that certain people will endeavor to influence you in the direction of their own personal views and opinions. Therefore be upon your guard in order that none may assail the oneness and integrity of BAHÁ'U'LLAH'S cause. Praise be to God! BAHÁ'U'LLAH left nothing unsaid. He explained everything. He left no room for anything further to be said. Yet there are some who for the sake of personal interest and prestige will attempt to sow the seeds of sedition and disloyalty among you. To protect and safeguard the religion of God from this and all other attack, the Center of the Covenant has been named and appointed by His Holiness BAHÁ'U'LLAH. Therefore if anyone should set forth a statement in praise or recognition of another than this appointed Center, you must ask him to produce a written proof of the authority he follows. Let him show you a trace from the pen of the Center of the Covenant himself substantiating his praise and support of any other than the rightful one. Inform him that you are not permitted to accept the words of everyone. Say to him, "It is possible to love and praise a person today, to accept and follow another tomorrow and still another next day. Therefore we cannot afford to listen to this or that individual. Where are your proofs and writings? Where is your authority from the pen of the Center of the Covenant?"

My purpose is to explain to you that it is your duty to guard the religion of God so that none shall be able to assail it outwardly or inwardly. If you find harmful teachings are being set forth by some individual no matter who that individual be, even though he should be my own son, know verily that I am completely severed from him. If anyone speaks against the Covenant, even though he should be my son, know that I am opposed to him. Those who speak falsehoods, who covet worldly things and seek to accumulate the riches of this earth are not of me. But when you find a person living up to the teachings of BAHÁ'U'LLAH, following the precepts of the *Hidden Words*, know that he belongs to BAHÁ'U'LLAH and verily I proclaim that he is of me. If on the other hand you see anyone whose deeds and conduct are contrary to and not in conformity with the good-pleasure of the Blessed Perfection and against the spirit of the *Hidden Words*, let that be your standard and criterion of judgment against him, for know that I am alto-

gether severed from him no matter who he may be. This is the truth.

The teachings of BAHĀ'U'LLĀH are boundless and illimitable. You have asked me what new principles have been revealed by him. I have mentioned a few only. There are many others but time does not permit their mention tonight. I therefore pray to God that you may be strengthened in good deeds. I pray that God may confirm you in order that you may live according to the teachings of BAHĀ'U'LLĀH.

Upon ye be Baha'u'l-Abha!

IX

*December 3, 1912, at 830 Park Avenue, New York.
Home of Dr. and Mrs. Florian Krug.*

YOU have assembled here this afternoon in the utmost love, engaged in the commemoration of God. It is my hope that this gathering may increase in number day by day; that you may become more and more attracted, more spiritual, more illumined, acquire knowledge of the teachings of BAHĀ'U'LLĀH from each other and be able to spread the message of truth. May your hearts become so attracted that the instant a question is asked, you will be able to give the right answer and that the truth of the Holy Spirit may speak through your tongues. Be ye helpful through the providence and favor of the Blessed Perfection, for his favors change a drop into an ocean, cause a seed to become a tree and make an atom as glorious as the sun. His graces are boundless. The treasure-houses of God are filled with bounties. God who hath shown favors unto others, will certainly bestow favors upon you. I offer supplication to the kingdom of Abha and seek extraordinary blessings and confirmations in your behalf in order that your tongues may become fluent, your hearts like clear mirrors flooded with the rays of the Sun of Truth, your thoughts expanded, your comprehension more vivid and that you may progress in the plane of human perfections.

Until man acquires perfections himself he will not be able to teach perfections to others. Unless man attains life himself he cannot convey life to others. Unless he finds light he cannot reflect light. We must therefore endeavor ourselves to attain to the perfections of the world of humanity, lay hold of everlasting life and

seek the divine spirit in order that we may thereby be enabled to confer life upon others, be enabled to breathe life into others.

You must offer supplications unto the kingdom of El-Abha and seek eternal bounties from him. You must pray that your hearts may become filled with glorious lights even as a purified mirror; then will the lights of the Sun of Truth shine therein. You must supplicate and pray to God every night and every day seeking his assistance and help, saying:

O Lord! We are weak; strengthen us. O God! We are ignorant; make us knowing. O Lord! We are poor; make us wealthy. O God! We are dead; quicken us. O Lord! We are humiliation itself; glorify us in thy kingdom. If thou dost assist us O Lord we shall become as scintillating stars. If thou dost not assist us we shall become lower than the earth. O Lord! Strengthen us. O God! Confer victory upon us. O God! Enable us to conquer self and overcome desire. O Lord! Deliver us from the bondage of the material world. O Lord! Quicken us through the breath of the Holy Spirit in order that we may arise to serve thee, engage in worshipping thee and exert ourselves in thy kingdom with the utmost sincerity. O Lord thou art powerful! O God thou art forgiving! O Lord thou art compassionate!

X

*December 3, 1912, at 780 West End Avenue, New York.
Mr. Kinney's Bible Class.*

Notes by Edna McKinney

I HAVE been informed that the purpose of your class meeting is to study the significances and mysteries of the holy scriptures and understand the meaning of the divine testaments. It is a cause of great happiness to me that you are turning unto the kingdom of God, that you desire to approach the presence of God and to become informed of the realities and precepts of God. It is my hope that you may put forth your most earnest endeavor to accomplish this end; that you may investigate and study the holy scriptures word by word so that you may attain knowledge of the mysteries hidden therein. Be not satisfied with words but seek to understand the spiritual meanings hidden in the heart of the words. The Jews read the old testament night and day memorizing its words and texts yet without comprehending a single meaning or inner significance; for had they understood the real meanings of

the old testament they would have become believers in His Holiness Christ inasmuch as the old testament was revealed to prepare his coming. As the Jewish doctors and rabbis did not believe in His Holiness it is evident that they were ignorant of the real significance of the old testament. It is difficult to comprehend even the words of a philosopher; how much more difficult it is to understand the words of God. The divine words are not to be taken according to their outer sense. They are symbolical and contain realities of spiritual meaning. For instance in the book of Solomon's songs you will read about the bride and bridegroom. It is evident that the physical bride and bridegroom are not intended. Obviously these are symbols conveying a hidden and inner significance. In the same way the Revelations of St. John are not to be taken literally but spiritually. These are the mysteries of God. It is not the reading of the words that profits you; it is the understanding of their meanings. Therefore pray God that you may be enabled to comprehend the mysteries of the divine testaments.

Consider the symbolical meanings of the words and teachings of Christ. His Holiness said "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever." When the Jews heard this they took it literally and failed to understand the significance of his meaning and teaching. The spiritual truth which Christ wished to convey to them was that the reality of divinity within him was like a blessing which had come down from heaven and that he who partook of this blessing should never die. That is to say, "bread" was the symbol of the perfections which had descended upon him from God, and he who ate of this "bread" or endowed himself with the perfections of Christ would undoubtedly attain to life-everlasting. The Jews did not understand him, and taking the words literally, said "How can this man give us his flesh to eat?" Had they understood the real meaning of the holy Book they would have become believers in Christ.

All the texts and teachings of the holy testaments have intrinsic spiritual meanings. They are not to be taken literally. I therefore pray in your behalf that you may be given the power of understanding these inner real meanings of the holy scriptures and may become informed of the mysteries deposited in the words of the bible so that you may attain eternal life and that your

hearts may be attracted to the kingdom of God. May your souls be illumined by the light of the words of God and may you become repositories of the mysteries of God, for no comfort is greater and no happiness is sweeter than spiritual comprehension of the divine teachings. If a man understands the real meaning of a poet's verses such as those of Shakespeare, he is pleased and rejoiced. How much greater his joy and pleasure when he perceives the reality of the holy scriptures and becomes informed of the mysteries of the kingdom!

I pray that the divine blessings may descend upon you day by day, that your hearts may be opened to perceive the inner significances of the Word of God. There is no fruit in knowing the mere letters of the Book. Most of the Jews had memorized the texts of the old testament and repeated them night and day but inasmuch as they were ignorant of the meanings, they were deprived of the bounties of His Holiness Christ. I pray that you may be quickened by the breaths of the Holy Spirit and illumined by the rays of the Sun of Truth. May you be favored with heavenly blessings in the threshold of God and attain to eternal life. This is my prayer. May God bless and enlighten you.

XI

*December 3, 1912, at 780 West End Avenue, New York. Home of
Mr. and Mrs. Edward B. Kinney.*

Notes by Edna McKinney

I HAVE attended more meetings in New York than in all the other cities combined. Day and night, individually and collectively you have listened to the teachings and exhortations of His Holiness BAHĀ'U'LLĀH. I have proclaimed unto you the glad-tidings of the kingdom of God and explained the wishes of the Blessed Perfection. I have set forth that which is conducive to human progress and shown you the humility of servitude. The teachings of BAHĀ'U'LLĀH have been clearly interpreted. The time has now come when I must leave you; therefore this will be our farewell meeting.

I am greatly pleased with you all and rejoice that you have shown me the utmost kindness and affection. It is my desire that His Holiness BAHĀ'U'LLĀH shall be pleased with you; that you may

follow his precepts and become worthy of his confirmations. The requirements are that your minds must be illumined, your souls must be rejoiced with the glad-tidings of God, you must become imbued with spiritual moralities, your daily life must evidence faith and assurance, your hearts must be sanctified and pure, reflecting a high degree of love and attraction toward the kingdom of El-Abha. You must become the lamps of BAHĀ'U'LLĀH so that you may shine with eternal light and be the proofs and evidences of his truth. Then will such signs of purity and chastity be witnessed in your deeds and actions that men will behold the heavenly radiance of your lives and say "Verily ye are the proofs of BAHĀ'U'LLĀH. Verily BAHĀ'U'LLĀH is the True One for he has trained such souls as these, each one of which is a proof in himself." They will say to others "Come and witness the conduct of these souls; come and listen to their words, behold the illumination of their hearts, see the evidences of the love of God in them, consider their praiseworthy morals and discover the foundations of the oneness of humanity firmly implanted within them. What greater proof can there be than these people that the message of BAHĀ'U'LLĀH is truth and reality?" It is my hope that each one of you shall be a herald of God proclaiming the evidences of his appearance, in words, deeds and thoughts. Let your actions and utterances be a witness that you are of the kingdom of BAHĀ'U'LLĀH. These are the duties enjoined upon you by BAHĀ'U'LLĀH.

His Holiness BAHĀ'U'LLĀH endured the greatest hardships. He found neither rest by night nor peace by day. He was constantly under the stress of great calamity, now in prison, now in chains, now threatened by the sword until finally he broke the cage of captivity, left this mortal world and ascended to the heaven of God. He endured all these tribulations for our sakes and suffered these deprivations that we might attain the bestowals of divine bounty. Therefore we must be faithful to him and turn away from our own selfish desires and fancies in order that we may accomplish that which is required of us by our Lord.

It is my wish that you shall arise to live according to these teachings and exhortations; that all of us may be divinely strengthened, enter the paradise of the spritual kingdom, diffuse the lights of the Sun of Truth, cause the waves of this Most Great Ocean to reach all human souls so that this world of earth may be transformed into the world of heaven and this devastated ground be changed into the paradise of El-Abha.

XII

December 4, 1912, at 2228 Broadway, New York. Theosophical Society.

Notes by Esther Foster

THOSE who are uninformed of the world of reality, who do not comprehend existing things, who are without perception of the inner truth of creation, who do not penetrate the real mysteries of material and spiritual phenomena and who possess only a superficial idea of universal life and being are but embodiments of pure ignorance. They believe only that which they have heard from their fathers and ancestors. Of themselves they have no hearing, no sight, no reason, no intellect; they rely solely upon tradition. Such persons imagine that the dominion of God is an accidental dominion or kingdom.

For instance they believe that this world of existence was created six or seven thousand years ago; as if God did not reign before that time and had no creation before that period. They think that divinity is accidental, for to them divinity is dependent upon existing things whereas in reality as long as there has been a God there has been a creation. As long as there has been light, there have been recipients of that light, for light cannot become manifest unless those things which perceive and appreciate it exist. The world of divinity presupposes creation, presupposes recipients of bounty, presupposes the existence of worlds. No divinity can be conceived as separate from creation, for otherwise it would be like imagining an empire without a people. A king must needs have a kingdom, must needs have an army and subjects. Is it possible to be a king and have no country, no army, no subjects? This is an absurdity. If we say that there was a time when there was no country, no army and no subjects, how then could there have been a king and ruler? For these things are essential to a king.

Consequently just as the reality of divinity never had a beginning,—that is, God has ever been a creator, God has ever been a provider, God has ever been a quickener, God has ever been a bestower,—so there never has been a time when the attributes of God have not had expression. The sun is the sun because of its rays, because of its heat. Were we to conceive of a time when there was a sun without heat and light, it would imply that there had been no sun at all and that it became the sun afterward. So likewise if we say there was a time when God had no creation or created beings, a time

when there were no recipients of his bounties and that his names and attributes had not been manifested, this would be equivalent to a complete denial of divinity, for it would mean that divinity is accidental. To explain it still more clearly, if we think that fifty thousand years ago or one hundred thousand years ago there was no creation, that there were then no worlds, no human beings, no animals, this thought of ours would mean that previous to that period there was no divinity. If we should say that there was a time when there was a king but there were no subjects, no army, no country for him to rule over, it would really be asserting that there was a time when no king existed and that the king is accidental. It is therefore evident that inasmuch as the reality of divinity is without a beginning, creation is also without a beginning. This is as clear as the sun. When we contemplate this vast machinery of omnipresent power, perceive this illimitable space and its innumerable worlds it will become evident to us that the lifetime of this infinite creation is more than six thousand years; nay it is very, very ancient.

Notwithstanding this, we read in Genesis in the old testament that the lifetime of creation is but six thousand years. This has an inner meaning and significance; it is not to be taken literally. For instance it is said in the old testament that certain things were created in the first day. The narrative shows that at that time the sun was not yet created. How could we conceive of a day if no sun existed in the heavens; for the day depends upon the light of the sun? Inasmuch as the sun had not been made, how could the first day be realized? Therefore these statements have significances other than literal.

To be brief; our purpose is to show that the divine sovereignty the kingdom of God is an ancient sovereignty; that it is not an accidental sovereignty; just as a kingdom presupposes the existence of subjects, of an army, of a country; for otherwise the state of dominion, authority and kingdom cannot be conceived of. Therefore if we should imagine that the creation is accidental we would be forced to admit that the creator is accidental whereas the divine bounty is ever flowing and the rays of the Sun of Truth are continuously shining. No cessation is possible to the divine bounty, just as no cessation is possible to the rays of the sun. This is clear and obvious.

Thus there have been many holy manifestations of God. One thousand years ago, two hundred thousand years ago, one million

years ago the bounty of God was flowing, the radiance of God was shining, the dominion of God was existing.

Why do these holy manifestations of God appear? What is the wisdom and purpose of their coming? What is the outcome of their mission? It is evident that human personality appears in two aspects,—the image or likeness of God and the aspect of satan. The human reality stands between these two,—the divine and the satanic. It is manifest that beyond this material body, man is endowed with another reality which is the world of exemplars constituting the heavenly body of man. In speaking, man says “I saw,” “I spoke,” “I went.” Who is this “I”? It is obvious that this “I” is different from this body. It is clear that when man is thinking, it is as though he were consulting with some other person. With whom is he consulting? It is evident that it is another reality or one aside from this body with whom he enters into consultation when he thinks “Shall I do this work or not?” “What will be the result of my doing this?” Or when he questions the other reality “What is the objection to this work if I do it?” And then that reality in man communicates its opinion to him concerning the point at issue. Therefore that reality in man is clearly and obviously other than his body, an ego with which man enters into consultation and whose opinion man seeks.

Often a man makes up his mind positively about a matter; for instance he determines to undertake a journey. Then he thinks it over, that is he consults his inner reality and finally concludes that he will give up his journey. What has happened? Why did he abandon his original purpose? It is evident that he has consulted his inner reality which expresses to him the disadvantages of such a journey, therefore he defers to that reality and changes his original intention.

Furthermore man sees in the world of dreams. He travels in the east, he travels in the west, although his body is stationary, his body is here. It is that reality in him which makes the journey while the body sleeps. There is no doubt that a reality exists other than the outward, physical reality. Again for instance a person is dead, is buried in the ground. Afterward you see him in the world of dreams and speak with him although his body is interred in the earth. Who is the person you see in your dreams, talk to and who also speaks with you? This again proves that there is another reality different from the physical one which dies and is buried. Thus it is certain that in man there is a reality which is not the physical body. Sometimes the body becomes weak but

that other reality is in its own normal state. The body goes to sleep, becomes as one dead but that reality is moving about, comprehending things, expressing them and is even conscious of itself.

This other and inner reality is called the heavenly body, the ethereal form which corresponds to this body. This is the conscious reality which discovers the inner meaning of things, for the outer body of man does not discover anything. The inner ethereal reality grasps the mysteries of existence, discovers scientific truths and indicates their technical application. It discovers electricity, produces the telegraph, the telephone and opens the door to the world of arts. If the outer material body did this, the animal would likewise be able to make scientific and wonderful discoveries, for the animal shares with man all physical powers and limitations. What then is that power which penetrates the realities of existence and which is not to be found in the animal? It is the inner reality which comprehends things, throws light upon the mysteries of life and being, discovers the heavenly kingdom, unseals the mysteries of God and differentiates man from the brute. Of this there can be no doubt.

As we have before indicated, this human reality stands between the higher and the lower in man, between the world of the animal and the world of divinity. When the animal proclivity in man becomes predominant, he sinks even lower than the brute. When the heavenly powers are triumphant in his nature, he becomes the noblest and most superior being in the world of creation. All the imperfections found in the animal are found in man. In him there is antagonism, hatred and selfish struggle for existence; in his nature lurk jealousy, revenge, ferocity, cunning, hypocrisy, greed, injustice and tyranny. So to speak, the reality of man is clad in the outer garment of the animal, the habiliments of the world of nature, the world of darkness, imperfections and unlimited baseness.

On the other hand, we find in him justice, sincerity, faithfulness, knowledge, wisdom, illumination, mercy and pity coupled with intellect, comprehension, the power to grasp the realities of things and the ability to penetrate the truths of existence. All these great perfections are to be found in man. Therefore we say that man is a reality which stands between light and darkness. From this standpoint of view, his nature is threefold, animal, human and divine. The animal nature is darkness; the heavenly is light in light.

The holy manifestations of God come into the world to dispel the darkness of the animal or physical nature of man, to purify him from his imperfections in order that his heavenly and spiritual nature may become quickened, his divine qualities awakened, his perfections visible, his potential powers revealed and all the virtues of the world of humanity latent within him may come to life. These holy manifestations of God are the educators and trainers of the world of existence, the teachers of the world of humanity. They liberate man from the darkness of the world of nature, deliver him from despair, error, ignorance, imperfections and all evil qualities. They clothe him in the garment of perfections and exalted virtues. Men are ignorant; the manifestations of God make them wise. They are animalistic; the manifestations make them human. They are savage and cruel; the manifestations lead them into kingdoms of light and love. They are unjust; the manifestations cause them to become just. Man is selfish; they sever him from self and desire. Man is haughty; they make him meek, humble and friendly. He is earthly; they make him heavenly. Men are material; the manifestations transform them into semblance divine. They are immature children; the manifestations develop them into maturity. Man is poor; they endow him with wealth. Man is base, treacherous and mean; the manifestations of God uplift him into dignity, nobility and loftiness.

These holy manifestations liberate the world of humanity from the imperfections which beset it and cause men to appear in the beauty of heavenly perfections. Were it not for the coming of these holy manifestations of God all mankind would be found on the plane of the animal. They would remain darkened and ignorant like those who have been denied schooling and who never had a teacher or trainer. Undoubtedly such unfortunates will continue in their condition of need and deprivation.

If the mountains, hills and plains of the material world are left wild and uncultivated under the rule of nature, they will remain an unbroken wilderness; no fruitful tree to be found anywhere upon them. A true cultivator changes this forest and jungle into a garden, training its trees to bring forth fruit and causing flowers to grow in place of thorns and thistles. The holy manifestations are the ideal gardeners of human souls, the divine cultivators of human hearts. The world of existence is but a jungle of disorder and confusion, a state of nature producing nothing but fruitless, useless trees. The ideal gardeners train these wild uncultivated human trees, cause them to become fruitful, water and cultivate them day

by day so that they adorn the world of existence and continue to flourish in the utmost beauty.

Consequently we cannot say that the divine bounty has ceased, that the glory of divinity is exhausted or the Sun of Truth sunk into eternal sunset, into that darkness which is not followed by light, into that night which is not followed by a sunrise and dawn, into that death which is not followed by life, into that error which is not followed by truth. Is it conceivable that the Sun of Reality should sink into an eternal darkness? No! the sun was created in order that it may shed light upon the world and train all the kingdoms of existence. How then can the ideal Sun of Truth the Word of God set forever? For this would mean the cessation of the divine bounty, and the divine bounty by its very nature is continuous and ceaseless. Its sun is ever shining, its cloud is ever producing rain, its breezes are ever blowing, its bestowals are all-comprehending, its gifts are ever perfect. Consequently we must always anticipate, always be hopeful and pray to God that he will send unto us his holy manifestations in their most perfect might, with the divine penetrative power of his Word, so that these heavenly ones may be distinguished above all other beings in every respect, in every attribute, just as the glorious sun is distinguished above all stars.

Although the stars are scintillating and brilliant, the sun is superior to them in luminous effulgence. Similarly these holy divine manifestations are and must always be distinguished above all other beings in every attribute of glory and perfection, in order that it may be proven that the manifestation is the true teacher and real trainer; that he is the Sun of Truth endowed with a supreme splendor and reflecting the beauty of God. Otherwise it is not possible for us to train one human individual and then after training him, believe in him and accept him as the holy manifestation of divinity. The real manifestation of God must be endowed with divine knowledge and not dependent upon learning acquired in schools. He must be the educator, not the educated; his standard intuition instead of tuition. He must be perfect and not imperfect, great and glorious instead of being weak and impotent. He must be wealthy in the riches of the spiritual world and not indigent. In a word, the holy divine manifestation of God must be distinguished above all others of mankind in every aspect and qualification, in order that he may be able to effectively train the human body-politic, eliminate the darkness enshrouding the human world, uplift humanity from a lower to a higher kingdom, be able through the pen-

etrative power of his Word to promote and spread broadcast the beneficent message of Universal Peace among men, bring about the unification of mankind in religious belief through a manifest divine power, harmonize all sects and denominations and convert all nativities and nationalities into one nativity and fatherland.

It is our hope that the bounties of God will encompass us all, the gifts of the divine become manifest, the lights of the Sun of Truth illumine our eyes, inspire our hearts, convey to our souls cheerful glad-tidings of God, cause our thoughts to become lofty and our efforts to be productive of glorious results. In a word, it is our hope that we may attain to that which is the summit of human aspirations and wishes.

I have been in America nine months and have traveled to all the large cities, speaking before various assemblages, proclaiming to them the oneness of the world of humanity, summoning all to union, harmony and oneness. I have indeed received the greatest kindness from the American people. I look upon them as a noble nation capable of every perfection. Tomorrow I am going away to Europe and now I bid farewell to you all, seeking for you the divine mercy, the eternal glory and everlasting life; and I pray that you may attain the highest station of humanity. I am greatly pleased with this meeting. My happiness is great. I shall never forget you. You shall always live in my thought. I shall always pray and supplicate before the kingdom of God and seek heavenly blessings for you.

XIII

*December 5, 1912, on board Steamship Celtic, New York.
Day of Departure.*

Notes by Mariam Haney

THIS is my last meeting with you, for now I am on the ship ready to sail away. These are my final words of exhortation. I have repeatedly summoned you to the cause of the unity of the world of humanity, announcing that all mankind are the servants of the same God; that God is the creator of all; he is the provider and life-giver; all are equally beloved by him and are his servants upon whom his mercy and compassion descend. Therefore you must manifest the greatest kindness and love toward the nations of the world, setting aside fanaticism, abandoning religious, national and racial prejudice.

The earth is one nativity, one home, and all mankind are the children of one father. God has created them and they are the recipients of his compassion. Therefore if any one offends another, he offends God. It is the wish of our heavenly Father that every heart should rejoice and be filled with happiness; that we should live together in felicity and joy. The obstacle to human happiness is racial or religious prejudice, the competitive struggle for existence and inhumanity toward each other.

Your eyes have been illumined, your ears are attentive, your hearts knowing. You must be free from prejudice and fanaticism, beholding no differences between the races and religions. You must look to God for he is the real shepherd and all humanity are his sheep. He loves them and loves them equally. As this is true, should the sheep quarrel among themselves? They should manifest gratitude and thankfulness to God, and the best way to thank God is to love one another.

Beware lest ye offend any heart, lest ye speak against any one in his absence, lest ye estrange yourselves from the servants of God. You must consider all his servants as your own family and relations. Direct your whole effort toward the happiness of those who are despondent, bestow food upon the hungry, clothe the needy and glorify the humble. Be a helper to every helpless one and manifest kindness to your fellow creatures in order that ye may attain the good-pleasure of God. This is conducive to the illumination of the world of humanity and eternal felicity for yourselves. I seek from God everlasting glory in your behalf; therefore this is my prayer and exhortation.

Consider what is happening in the Balkans. Human blood is being shed, properties are destroyed, possessions pillaged, cities and villages devastated. A world-enkindling fire is astir in the Balkans. God has created men to love each other, but instead, they kill each other with cruelty and bloodshed. God has created them that they may co-operate and mingle in accord, but instead, they ravage, plunder and destroy in the carnage of battle. God has created them to be the cause of mutual felicity and peace but instead, discord, lamentation and anguish rise from the hearts of the innocent and afflicted.

As to you;—your efforts must be lofty. Exert yourselves with heart and soul so that perchance through your efforts the light of Universal Peace may shine and this darkness of estrangement and enmity may be dispelled from amongst men; that all men may become as one family and consort together in love and kindness;

that the east may assist the west and the west give help to the east,—for all are the inhabitants of one planet, the people of one original nativity and the flocks of one shepherd.

Consider how the prophets who have been sent, the great souls who have appeared and the sages who have arisen in the world have exhorted mankind to unity and love. This has been the essence of their mission and teaching. This has been the goal of their guidance and message. The prophets, saints, seers and philosophers have sacrificed their lives in order to establish these principles and teachings amongst men. Consider the heedlessness of the world, for notwithstanding the efforts and sufferings of the prophets of God, the nations and peoples are still engaged in hostility and fighting. Notwithstanding the heavenly commandments to love one another, they are still shedding each other's blood. How heedless and ignorant are the people of the world! How gross the darkness which envelops them! Although they are the children of a compassionate God, they continue to live and act in opposition to his will and good-pleasure. God is loving and kind to all men, and yet they show the utmost enmity and hatred toward each other. God is the giver of life to them, and yet they constantly seek to destroy life. God blesses and protects their homes; they rage, sack and destroy each other's homes. Consider their ignorance and heedlessness!

Your duty is of another kind, for you are informed of the mysteries of God. Your eyes are illumined, your ears are quickened with hearing. You must therefore look toward each other and then toward mankind with the utmost love and kindness. You have no excuse to bring before God if you fail to live according to his command, for you are informed of that which constitutes the good-pleasure of God. You have heard his commandments and precepts. You must therefore be kind to all men; you must even treat your enemies as your friends. You must consider your evil-wishers as your well-wishers. Those who are not agreeable toward you must be regarded as those who are congenial and pleasant; so that perchance this darkness of disagreement and conflict may disappear from amongst men and the light of the divine may shine forth; so that the Orient may be illumined and the Occident filled with fragrance; nay, so that the east and west may embrace each other in love and deal with one another in sympathy and affection. Until man reaches this high station, the world of humanity shall not find rest, and eternal felicity shall not be attained. But if man lives up to these divine commandments, this world of earth shall be

transformed into the world of heaven and this material sphere shall be converted into a paradise of glory. It is my hope that you may become successful in this high calling, so that like brilliant lamps you may cast light upon the world of humanity and quicken and stir the body of existence like unto a spirit of life. This is eternal glory. This is everlasting felicity. This is immortal life. This is heavenly attainment. This is being created in the image and likeness of God. And unto this I call you, praying to God to strengthen and bless you.

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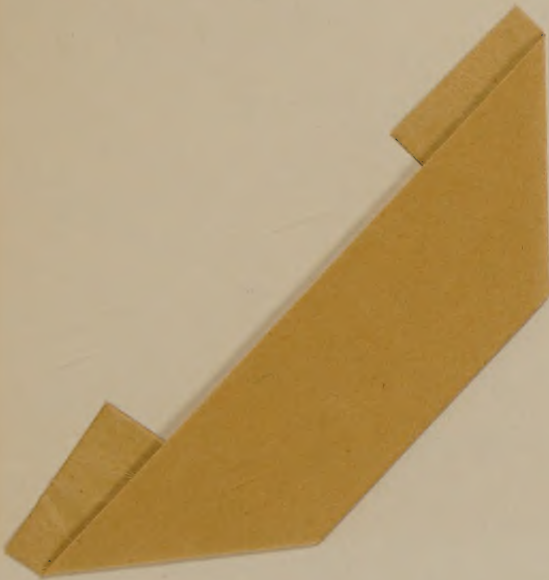
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